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TRANSACTIONS

OF THE

OSSORY

ARCHÆOLOGICAL SOCIETY.

VOLUME III.

PART I.

Kilkenny:
PRINTED AT THE JOURNAL OFFICE, PARADE.

1883.

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VOLUME THIRD.

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1883.

NOTES ON THE REPUTED HOLY WELLS OF THE CITY OF KILKENNY.

BY JOHN HOGAN, MAYOR OF KILKENNY.

Few localities in Ireland of the same area appear to have been favoured by nature with so copious a supply of pure fresh water as that of the city of Kilkenny; for, besides the numerous public springs which contribute to supply the necessaries of daily life, there are many others not now accessible to public use, being confined within private premises, court-yard enclosures, and intramural gardens. Six of those wells were denominated "holy wells," or, at least, were recognised by some sacred denomination, viz , St. Kieran's Well, St. Kenny's Well, St. Mary's Well, St. Francis' Well, Angel's Well, and St. Rock's Well. Both the names and reminiscences of those once-esteemed sacred fountains are now rapidly disappearing. Some of them are covered over, and their existence generally unknown; others are known only for their utility, but retain no vestige of their old traditional surroundings. Time has so obscured their history that scarcely a ray of it has come down to us, and so faint is the glimmering of that ray that if it be not at once renovated it will become entirely extinguished; for, if no memoranda be now made of the respective sites, the still surviving names, and local associations of those interesting springs of water, in a few years every trace of most of them will have been obliterated from both the traditional lore and the topographical nomenclature of the city of Kilkenny; to obviate which, by identifying for future times the localities of those sacred fountains within our city that have been hallowed by the traditions and memories of past ages, as well as to illustrate the respective claims of those so-called holy wells to popular veneration, form the aim and object of this meagre essay.

ST. KIERAN'S WELL.

This was in remote times, and down to the present century, a locality in the city of Kilkenny popularly recognised by the indiscriminate denomination of "Kyran's Well," and "St. Kyran's Well." It was the property of the Corporation, and in the rentals of that body frequent references are found to it under each form of the word. In the year 1449 Richard Langtown is set down in the town rent-roll as

holding from the Corporation, at the rent of 3.0 per annum, a house then known as "Kyteler's Hall," but now let to Nicholas White, at the advanced rent of 3.4 per annum. The Kytelers were very early settlers in Kilkenny. The famous Kilkenny witch, Dame Alice Kyteler, was one of this family. There can be no doubt that "Kyteler's Hall" was their principal mansion-house in Kilkenny. In a charter of Charles I., dated 1639, he confirms to the Corporation of Kilkenny, amongst other matters, a rent of 13.6 per annum, arising out of a house anciently called "Kyteler's Inn,"[1] to which is significantly added near "Kyran's Well." That the house here described as having been anciently called "Kyteler's Inn" was the same as that previously called "Kyteler's Hall" will hardly be questioned. The late Mr. J. G. A. Prim holds it probable that the house here referred to as "Kyteler's Inn" was identical with the old mansion-house in King-street, adjoining the entrance to the present public market. Mr. Prim would appear to have been right in his conjecture, for there is in the small lawn at the rere of this old fabric one of the most beautiful spring wells in the city of Kilkenny, which, if at that period known as "St. Kyran's Well." would justify the compiler of the rent-roll in placing Kyteler's Inn in its immediate proximity.

In the year 1688 we find William Jackson[2] entered as tenant at 10s. per annum for "a waste in St. Kyran's Well." In A.D. 1745, by order of an assembly of the Mayor and citizens, a lease was executed to Nicholas Ronan for thirty-one years, at £1 5s. per annum of St. Kyran's Well." And so late as the year 1811 a lease was made by the Corporation to Nathaniel Alcock[3] for ever, at 6d. per annum of "St. Kyran's Well." One of the conditions on which this ground was made over to Alcock bound him to establish on it a public fish market. This market or fish-stall came down to our own time. It occupied part of the present public market, which forms the opening into King-street, which enables us to fix on that locality as being iden-

[1] "Kyteler's Inn." See "Notes on Kilkenny Inns and Taverns," by John G. A. Prim. Kilkenny Archæological Transactions, Vol. IV., July, 1882, p. 152. In the Lease of "Kyteler's Inn," 23 of Henry VII., the premises are described as extending from the street called "Low Lane" to the water of the Nore, January, 1507. Low Lane is now called Back Lane. This Lease is No. 50 in Mr. Patrick Waters' Catalogue of the Corporate Muniments of Kilkenny, to be quoted lower down.

[2] "William Jackson." Corporate Rental, published by Ledwich.

[3] "Nathaniel Alcock," "Concise History of the Corporation of Kilkenny," by P. Waters, Esq., Town Clerk.

tical with the place anciently called "St. Kyran's Well."

The well or spring of water from which this locality was originally so called had been recognised as a distinguished landmark in the very dawn of the English history of Kilkenny. According to the "*Liber Albus Ossoriensis*,"[1] Hugh Rufus, the first English Bishop of Ossory, granted by charter to William Earl Marshall, then lord of Kilkenny, for the enlargement (ad ampliandum Villam) of the newly-built villa, to which the Earl had just granted a charter, the land extending from Cotterell's bridge over the Bregach river to "St. Kieran's Well," for which the Earl bound himself to pay to the bishop four ounces of gold annually. From this transaction we learn that the building of the "Earl's Villa," as the English part of Kilkenny was then called, had been carried on to midway between the Castle and the ancient Kilkenny, since called Irishtown; that at St. Kyran's Well, the Earl's land, came into contact with the "lands of the cross" (crocea). The ancient patrimony of the Bishops of Ossory, and the newly-founded villa, being insufficient to accommodate the English colonists, the Earl obtained from the Bishop for the consideration stated, and for the enlargement of his town, the land lying between the well at the end of High-street[2] (where the town then ended), and the Bregach River, which latter has since formed the northern boundary of the "English town of Kilkenny."

Now on the piece of land thus obtained by William Earl Marshall he erected St. Francis' Abbey, and endowed it with the ground obtained from the bishop. At the suppression of this Abbey in the reign of Henry the Eighth, it and the land on which it was built became the property of the Corporation of Kilkenny, and at the present day we find that the boundary of that part of the Corporate property which reverted to that body from the Franciscan Abbey is

1 "Liber Albus Ossoriensis." Quoted by Rev. James Graves. "History, Architectnre, &c., Cathedral Church of St. Canice," p. 31, N. C.

2 "High-street." Our present High-street must have been erected before this arrangement had been effected between the Bishop and the Earl. A gate way stood at the north end of the street, which accounts for the two sides of the street converging to the width of this gate. After the Bishop had conferred on the Earl the land from this gate to the Bregach River the colonists built Grace's Castle and the public highway since called "Coal Market," now Parliament-street. It is a singular fact that it is only in this year of 1883 that the Corporation of the city are making an effort to widen the northern end of High-street, originally erected near seven hundred years since, and then designedly contracted to the width of the gate which at that date formed the northern termination of the town.

formed by the stream of water which runs from the remarkable well already referred to, and which springs up in the yard of the old aristocratic mansion in King-street, just outside of the market wall, which fact enables us to identify that beautiful and copious spring as the "St. Kieran's Well" of Bishop Hugh's Charter, now nearly seven hundred years old. The peculiar appearance of this venerable fountain, "ever fresh and overflowing," is so interesting that it forces on an intelligent observer a sentimental conviction of its ancient importance, and of the respect and veneration with which it was regarded in goneby ages.

St. Kieran's Well flows from under a quaint-looking canopy or rudely-constructed stone-roofed house, which does not, however, lay claim to any degree of ancient importance. In the basin of the well is inserted a circular baptismal font of Kilkenny marble, through the orifice in bottom of which the water of this beautiful fountain is constantly bubbling up. Whether this marble basin had been previously used as a baptismal font in some church of the city, or had been specially cut and fitted into its present position, we cannot determine; but there was adjoining this well an ancient church, the ruins of which is described in Bishop Otway's *Visitation Book* as "the old chappell neare Kierock's Well." The remains of this old church came down to the beginning of the present century, when they were demolished to make room for the fish market, and if that old building had been privileged with a baptisimal font the Catholic family[1] that then occupied the adjoining old mansion-house would have preserved and appropriated it to its present use. Be this, however, as it may, the circumstance of this locality of "St Kieran's Well" having been the site of an ancient church or "chappell" clearlv indicates its remote ecclesiastical importance. St. Kieran was venerated there from the period that the well was dedicated under his invocation, and we find his name in association with it down to the beginning of the present century. Bishop Hugh, who granted this charter to the Earl Marschall, was the first

[1] "Catholic Family." The Ryan family of that time were the most aristocratic amongst the families of Kilkenny. "Johnny Ryan, of Back Lane," as he was popularly called, was a distinguished Catholic gentleman in the early part of this century. His brother, "Father Abbe Ryan," had to fly from the revolution in France towards the close of the last century. He died here much respected about the year 1836, and was interred in the old chapel of St. Mary. His remains, with those of other ecclesiastics, were translated into the mortuary vault of the new Cathedral after its consecration in 1857.

English Bishop of Ossory. He was promoted to that See in A.D. 1202, his immediate predecessor, Felix O'Dullany, being a native of the diocese. Now, at that remote period, when the institutions and customs of the ancient Irish Church were passing into the hands of English ecclesiastics, "St. Kieran's Well" was recognised as a permanent land-mark separating the demesne lands of the ancient fortress of Ossory, which then stood on the site of the present Castle of Kilkenny, from the "lands of the Cross," which at that time lay around the ancient Cathedral Church of St. Canice, and hence we are to infer that "St. Ciaran's Well," with its adjoining church, was a publicly recognised memorial of that saint in the metropolis of the kingdom of Ossory long anterior to the Anglo-Norman invasion, and as such must have been, after his well at Seir-Kieran, the most distinguished spring of water associated with his name in the territory of Ossory, and that there was such a well, bearing the name of St. Kieran, distinct from that at Saigher, we have the highest authority for asserting, viz., the author of his ancient Irish life. In the fifth chapter of that legend the locality of his well at Saigher is clearly defined as follows:—

"And on landing in Ireland the Lord directed his (Ciaran's) footsteps straight towards the well, and on reaching it the little bell rang with the most melodious clear sound. * * This well, about which we have just spoken, is situated in a solitary district on the borders of Munster eastwards and northwards of Leinster * *, and is now (*i.e.*, in the time of the writer), universally called Saighir Chiaran."

And lower down in the legend this well is again referred to by the author of the Life as "Ciaran's own Well." Thus

"On a certain occasion St. Patrick and King Aengus Mac-Nadhpach went with a great retinue to Saighir, where Ciaran dwelt, and, being unprepared to entertain so numerous a body of guests, we are told that among other expedients had recourse to in order to meet the emergency, 'Ciaran *blessed his own Well* and turned it into wine, and, though numerous, the guests assembled at it happened by the grace of God and Ciaran that they had plenty of food and drink."

These two extracts clearly define and illustrate the locality of St. Kieran's Well at Saighir, and that there was at that same period in which the life of the saint was written another well known by the name of St. Kieran, and, situated in the territory of Ossory, is very clearly stated in a subsequent part of the Legend. In the chapter immediately preceding the account of St. Kieran's death this well is thus referred to:—

"He converted his own tribe, viz., the Ossorians, to the Christian faith, and many more besides them; and he was often visited by angels, and by a

large number of bishops and priests and other orders of the Church. *And an angel built a holy well for him* in which many diseases and infirmities are cured by its water, *and its name is Ciaran's Well.*"

If Kiaran resided at Saighir till the period of his death it would not have been necessary for an angel to build a well for him, as he had there "his own well," which we are told by his biographer he had only a few years before "turned into wine," and at which he was directed by St. Patrick to erect his monastery; so that Ciaran must have retired from Saighir some time anterior to his death; and at the place to which he retired a new fountain gushed forth through the agency of an angel, its waters were efficacious or the cure of disease, and its name was "Ciaran's Well," and evidently so named in contradistinction to his more celebrated Well at Saighir. Where then did the angel build this well?

We cannot with certainty fix on St. Kieran's Well in Kilkenny as being identical with that said to have been built by the angel; but we have identified it as the most distinguished well associated with the name of St. Kieran in Ossory, of which there is any record preserved. This holy well was recognised as a land-mark of distinction in the pre-English topography of the ancient *Cill-Caiunigh*, and as such existed here as a memorial of St. Kieran in the capital of the territory of Ossory, his ancestral tribeland. It was situated in the immediate vicinity of the King of Ossory's mansion place, where Kieran had spent the morning of his life, and where, amidst his own relatives, he would naturally seek for repose in his declining years; and here on the brink of this crystal fountain he might have invested many of his kindred and tribesmen in their baptismal robes, so that future generations held it in such reverence as to have it built by an angel, and to have its waters imbued with healing virtues, and, as we shall see lower down, the belief in the curative efficacy of its waters existed in the traditions of the town down to the end of the last century.

ST. KENNY'S WELL.

This Well has given the name of "Kenny's Well" to the entire neighbourhood extending from Black Mill to the Borough Boundary near Kilcreen. It is a copious fountain, has a rather picturesque aspect, being peculiarly situated at the foot of Croker's Hill, on the brink of the Bregach River. Under a very quaint-looking, stone-roofed house it gushes forth in an uninterrupted supply at all seasons of the year. This well-house is not as old as its aspect would imply,

nor as some observers are inclined to make it. The jambs are formed of stones that had been previously in use in another building. They are embellished with floriated incisions of the early English period of Gothic architecture. They most probably belonged to the Black Abbey or to some other church of the 13th century, and may have been carried hither and used in the construction of this well-house at any period since; yet there can be no doubt of the antiquity of this fountain under its present denomination.

It is to be regretted that we have no reference to this memorial of St. Canice anterior to the period of the English invasion; but from the numerous and interesting notices of it thence downwards it must have been one of the most distinguished objects in the suburban topography of the city, and was apparently held in popular veneration from very remote times. In the middle of the thirteenth century Geoffrey de Turville, Bishop of Ossory, who was himself a Dominican friar, granted by charter to the community at the Black Abbey the right of conveying from St. Kenny's Well to their house as much water as would pass through a conduit, the aperture of which should not exceed the diameter of the bore of his episcopal ring.

As this charter is rather rare,[1] the following translation of the document made by a Mr. Harding about thirty years since for Mr. Patrick Waters, Town Clerk of Kilkenny, in whose possession the original charter has been preserved, may be here appropriately introduced:—

"To all the faithful in Christ who may see or hear the present writing Galfirdus by the grace of God, Bishop of Ossory, eternal salvation in the Lord —Know ye that we, by the consent and assent of the Dean and Chapter of our Church of St. Canice of Kilkenny, have graciously granted, and by this present writing confirmed to the Friars' Praedicants, dwelling in the town of Kilkenny, a conduit of water from our fountain, which is called St. Canice's fountain; so that their canal, where it receives the water from the fountain, be of the circumference and dimensions of our ring, of which a duplicate is reserved in our treasury of the said church, and at the bottom, where the water enters the house of the said Friars, that it can be stopped by the extremity of a man's little finger. We grant also the said Friars free power of preparing the said fountain in the best manner they can, to make their said conduit, nevertheless, so that the water flowing to our mill be not impeded by them unless as much as the head of said canal receives as granted by us to them according to the form aforesaid, &c., &c."

The mill referred to in the above charter is now represented by the building called "Black Mill." It has been always understood

[1] "Rather Rare." This charter is published with a translation in the "Transactions" of the Kilkenny Archæological Society for the year 1850, p. 264.

that this mill and its surroundings originally derived the prefix of "black" from having been the property of the black or Dominican Abbey. It is, therefore, curious that the bishop refers to it as "our mill."[1] The charter of the Bishop to the house of his own favourite order clearly indicates the importance of springs of water at that that period. There is no record of a subsequent date to the above charter to show that any one of the Bishops of Ossory has since laid any claim of ownership on St. Kenny's Well or the "Black Mill" of the Friars.

In A.D. 1251, Hugh de Mapleton, Bishop of Ossory, made a grant to the Friars Preachers of the whole Fountain of St. Canice. This well was then much frequented by pilgrims and by the citizens. Lynch writes that "multa sui ordinis fratribus Kilkenniæ contulit," and adds, regarding St. Canice's Well, that many persons in his day continued to visit it through piety or in search of health. He further attests that many miraculous cures were every day effected by using this water, and invoking St. Canice's aid, and, in particular he mentions the following instance of the saint's protection:—A young lady, the daughter of a wealthy citizen, had on a festival day decked herself in her richest attire, but in the proximity of the holy well was assaulted by a wretched woman, who sought to strangle her, that she might seize on her precious ornaments with impunity. The saint, however, appearing to the assassin at the moment of the assault, put the wretched woman to flight.

This interesting anecdote[2] will bear the following illustration:—St. Canice's Day was down to a recent period a holiday of obligation[3] in the city of Kilkenny, and the lady referred to, in honour of our

[1] "Our Mill." Since the above observations were first written I have had reason to believe that the Black Mill at that period did not belong to the community of the Black Abbey. In No. 3 of Mr. Waters' municipal documents there is mention of a grant from Gilbert de Clare to the Friars Preachers of Kilkenny, enabling them to grind their corn at his mill, dated 1375. If the mill now called Black Mill had been then annexed to their house the above privilege would not be required. Hence it appears that at that time the Black Mill was the property of the Bishop.

[2] "Anecdote." I have extracted this interesting narrative from the memoirs of the "Bishops of Ossory from the Anglo-Norman Invasion," published in the last issue of the Transactions of the Ossory Archæological Society from the gifted pen of his Lordship Most Rev. Dr. Moran. Vol II., Part III., page 218.

[3] "Day of Obligation." In the year 1773 Bishop de Burgo commuted the obligation of hearing Mass, &c., on St. Ciaran's and St. Canice's Days "to the pious work" of saying "seven Patres and seven Aves" on each of the former-mentioned Holidays."

holy patron, assumed her richest robes, and as the devotions of the "patron day" always included a pious visit to the holy well of the saint, she, to fulfil the pious practices of the time, paid the accustomed visit to St. Canice's sacred fountain. At that early period St. Canice's Well was more remote from the inhabited parts of the city than it is at the present day, which seclusion favoured the design of this wicked woman; but the saint coming to the assistance of his client, frustrated the intentions of her assailant, and delivered his servant from the snares of her enemy. There is preserved amongst the muniments of the Kilkenny Corporation an ancient grant[1] of Adam de Leye to the Brothers Preachers of Kilkenny of the "area in which St Canice's well stands for the salvation of his soul, and of his father's, mother's and friends' souls, as fully as he held same from the Bishop."

Of any connection between St. Kenny and this well there is no memorial preserved besides the association of it with his name. St. Kenny said that he studied the Gospel in "Inis Loch cree," upon which the late Dr. Kelly,[2] of Maynooth, was inclined to make the locality of his well here one of his retreats. He writes—"Kilkenny itself has probably one of those retreats; for the Kilcreene river (Loch-cree), which now divides the Irish and English towns, must have flowed through a marsh from Kenny's Well to the Nore before the foundation of the church and city." "Inis-Loch-cree" has been since called "Monahincha," and the ruins of an ancient church there still indicates its early importance. It is an island near the source of the River Nore. That St. Kenny transferred its name to the valley of the Bregach river here, and that from that transfer Kilcreen had taken its name is the implication intended by Dr. Kelly, and which would be highly interesting and valuable if capable of being proved. Down to the present time no vista has been obtained into the derivation of the word Kilcreen, nor of the origin of its application to one of the most picturesque of our suburban villas. The earliest notice I have found in reference to it is the following from an Inquisition (No. 2), "Jac. 1st Regis," taken at Kilkenny 18th April,

[1] "Grant." I have extracted this and a previous quotation from "A Catalogue of Archæological Documents," compiled by P. Waters, Esq., from the Municipal Records in his possession, which contains a singular collection of valuable materials for the illustration of local history.

[2] "The late Dr, Kelly." See his observations on this point, "Martyrology of Tallaght. Appendix, page 143."

1623, in which "Robert Rothe was found seized (*inter alia*) of the fee of the town and land of *Kilkryne* and Balrobbin, containing one castle, ten messuages, one mill, one dove-cot and thirty acres of land." This Robert Rothe was probably the father of David Rothe, the distinguished Bishop of Ossory, who was born in A.D. 1572.[1] The traditions of Kilkenny during the early part of the present century pointed to Kilcreen as the birth-place of Bishop Rothe. The Rothe family, for their fidelity to the ancient faith, forfeited under Cromwell their title to the Kilcreen estates. Those lands, with their castle, messuages, &c., were then granted to the ancestor of the family of Evans in Kilkenny. In a Patent Roll, 18 Charles the Second, Captain Thomas Evans is declared in possession of 247 acres in Kilcreen, Robert's Hill, and Robeen, with 25 acres in Drakeland, and 169 acres in Howling's Rath, *alias* Holding's Rath.

ST. MARY'S WELL.

This fine well formerly sprung up at the foot of the hill on which the English colonists built St. Mary's Church. The following reference to St. Mary's Well, in a fee-farm grant bearing date 23rd March, 1703, made between the Most Noble Duke of Ormonde on the one part, and John Smith, of the city of Kilkenny, gentleman, on the other part, enables us to identify its site. This deed recites—"All that and those, the houses in the Back Lane, late Major Ferrar's, with the appurtenances from the north side of *St. Mary's Well* and stream to the river, and to St. John's Gate; and the cabins opposite to the houses from the church stile to Peter Archer's house situate, lying and being in the Back Lane of the City of Kilkenny, at the yearly rent of £3 6s. 8d., payable on the feasts of the Annunciation and of St. Michael the Archangel.

The premises described in the extract as extending "from the north side of St. Mary's Well and stream to the river to St. John's Gate" were purchased in the Encumbered Estates Court by Mr. W. Hayden, who then resided at John's Bridge, which enables us to identify each of the landmarks of the "fee-farm grant." The old "Butter-crane" in King-street is but a few years taken down, and

[1] 1572." As Bishop Rothe was born in this year he would be 51 years old in 1623, when the Inquisition was taken, at which date Robert Rothe, of the Inquisition, had been some years dead, and which, in point of time would not be inconsistent with David, the Bishop, having been one of his eldest children.

under its roof St. Mary's Well sprung up. I have frequently seen this well with steps going down to it. It was a fine spring of water, and flowed in a constant current to the river at every season of the year. It is now enclosed within Mr. Walker's premises, and can be seen at the rere of the new leather-store in King-street. St. John's Gate stood on the city side of the old St. John's Bridge. Both bridge and gate were carried away by a flood in the year 1763. "The church style, or, as it is named in older documents, "The Stile of our Lady's Churchyard," stood at the top of what we used to call the "long steps" at the corner of King-street, and afforded a passage thence through the churchyard out into High-street. St. Mary's Well assumed that title from its proximity to St. Mary's Church; but there is no ground, that I am aware of, to suppose that it was at any time popularly venerated as a "Holy Well."

ST. FRANCIS' WELL.

This well is the largest spring of water in the city, and is thus described by Ledwich: "Near the margin of the river and precincts of the Abbey is a spring of pure limpid water called St. Francis's Well, and was heretofore famous for miraculous cures; it is enclosed, and still preserves some degree of credit." In the Corporation rentals nearly every spot within the precincts of St. Francis' Abbey is referred to by name, but no mention is made of this well. Forty years since I enquired from very old natives of the neighbourhood respecting the religious character of this well, but could get no one to say that it had been regarded as a "Holy Well." Within the memory of everyone living there this well, or more properly this pond, has been used for bathing purposes on summer mornings, and I am fully convinced the observations of Ledwich were but still surviving stories of "St. Kyran's Well," which at Ledwich's time had been but recently appropriated to private uses, and, he knowing nothing of its history, gathered its traditions and applied them to that of St. Francis, which he for the first time regarded as a "Holy Well."

ANGEL'S WELL.

This fountain is now unused, but its site is well known at the end of Abbey-street. When the choir of the Black Abbey had been standing this well was close to the base of its eastern gable. For

many years this spring had been so much neglected and ill-used as to be altogether unfit for use until the Mayoralty of Mr. Wm. Grace, of Coal Market, who at his own expense had it cleaned out, a stone house erected over it, and a covered sewer made from it to the Bregach river. In the wall over the entrance to this well is a small stone slab, bearing the following inscription in Roman capitals :—

"ANGEL'S WELL, WILLIAM GRACE, ESQ., MAYOR, 1835."

I have not found any other reference to this well, at least under its present name. I have been informed by very old inhabitants of the neighbourhood that this well, within their own memories, was indiscriminately termed "Angel's Well" and the "Black Abbey Well." There was formerly a well in Kilkenny named "Ark Well," but where situated we have no means of determining.

ST. ROCK'S WELL AND PATRON DAY.

This spring, so named from its proximity to St. Rock's Church, near the Fair Green, formerly sprung up in the centre of Walkin's Green. In a Corporation rental of the year 1688 the executors of Alderman Burrell are entered as tenants at ten shillings per annum for part of Walkin's Green." This Alderman Burrell was founder of the old mansion in James's Green, which stood on the site of the new Cathedral, and was well known twenty-five years ago as "Burrell's Hall;" and the part of the Walkin's Green which he tenanted must have been its north-eastern angle, now called "Purcell's Orchard," which was originally part of the bed of the lough till reclaimed from it by the formation of dykes which drove back the water and prevented it flowing through the low grounds across by James's Green to the Bregach river at Black Mill, after which the waters of St. Rioc's Well accumulated in the basin of the Green, and, being augmented by numerous tributaries from the surrounding high grounds in the winter season, produced the celebrated borough lake well remembered as Walkin's Lough—a formidable body of water which it had been prophesied would one day drown Kilkenny, and to prevent which awful contingency the fathers of the city in the year 1830, had a covered sewer constructed down Walkin-street, through which Walkin's Lough disappeared on its way to the Nore. St. Rock's Well is situated immediately inside the Fair Green Wall, and is still flowing in a rapid stream across the road to the sewer from the County Prison to the Nore.

ST. RIOC'S CHURCH AND PATRON DAY.

The site of this old church, in Upper Walkin-street, is still known as St. Rock's churchyard. It is surrounded by a quaint old neighbourhood, on which time has deeply impressed its traces, and progress had but slightly altered its features till near the second half of the present century. A church would seem to have been erected here at the period when the Kings of Ossory, out of devotion to the Irish apostle, assumed the title of Gillaphadraig, *i.e.*, the servant of St. Patrick. During the tenth century a great National devotion grew up in honour of St. Patrick; and Donnchadh, the then King of Ossory, was the first of the dynasts of the nation who, acting from the impulse of the national fervour, conferred on his son and successor the name of Gillaphadraig. This good old King,[1] who died in the year 974, held his court on the site of the present castle of Kilkenny, and we may be sure when he gave to his son the name of St. Patrick, he also erected a church here in his honour, and we accordingly find that the church of St. Patrick, in this city, had been the Church of King Donnchadh's palace at the period of the English Invasion; and as SS. Mell and Rioc were, by repute, the nephews of St. Patrick, having been the sons of Darerca, the saint's sister, the old King, by an effort to honour the apostle in the persons of his two nephews, erected also in their honour the two churches, the sites of which we now call Tempul-na-Maul and St. Rock's Churchyard.

St. Rock's was the parish church of the district, at the west side of the river here, at the period of the Anglo-Norman Invasion; but after the Colonists had erected St. Mary's Church in the "Hightown," and St. Rioc's being outside the town-wall, it appears to have been neglected and disused, from which time the clients of St. Rioc's annually assembled at the site of his church to observe the ancient parish festival on the first Sunday in August, the feast of the saint being the first day of the same month, till the year 1830, when the late Bishop Kinsella, in an effort to suppress the abuses of the time, abolished the "Patron of St. Rock's"[2] the last observance of its kind in the neighbourhood of Kilkenny.

1 "Good Old King." See the character of this old Irish prince, translated into Latin by Dr. John Linch from Keating's MS., and published by Rev. Mr. Graves, "History, Antiquities, &c., Cathedral Church of St. Canice," p. 8, n. 6.

2 "Patron of St. Rock's." For an account of St. Rock's Well and Patron Day, also of Walkin's Lough and Walkin's Green, with map of the ancient parish of St. Rioc, see a paper by the present writer in the Transactions of the Kilkenny Archæological Society, Vol. II., p. 468, 1859.

ENQUIRY RESPECTING THE HISTORY OF THREE OF THE ANCIENT PARISH CHURCHES OF KILKENNY KNOWN AS ST. PATRICK'S, ST. MAUL'S, AND ST. ROCK'S, WITH SOME NOTES ON THE ORIGIN OF THE WORD "GILLAPADRAIG," ASSUMED AS A PATRONIMIC BY THE KINGS OF OSSORY IN THE 10TH CENTURY.

BY JOHN HOGAN, MAYOR OF KILKENNY.

ANCIENT CHURCHES OF KILKENNY.

There are in the suburbs of our present city two obscure spots, respectively known as Tempul-na-maul and St. Rock's churchyard. These two localities, now the most despised in our suburban topography, had been in remote times sacred enclosures consecrated to the divine service as the sites of two primitive churches, and should now be preserved and respected as memorials of the religion and piety of ancient Ossory; they exist as connecting links between the faith of the Kilkenny of to-day and the faith of the chief city of Ossory a thousand years ago. It therefore requires no apology to introduce to the notice of this society the existence of those now ill-treated places, as nothing is more consonant to the object for which this society was founded than the illustration of the surviving memorials of the ecclesiology of our ancient Cathedral city. At the period of the Anglo-Norman invasion of Ireland the site of the present city of Kilkenny was occupied by four parochial churches, and, though nominally distinct from, they were numerically the same as at the present day. These four ancient churches were named St. Kenny's, St. Patrick's, St. Mell's, and St. Rioc's. St. Kenny's had been the Cathedral Church of Ossory, and gave its name to the site on which it stood as the Cathedral City of the diocese, for the name Kilkenny is formed of two Irish words, which, when pronounced in combination form a similar sound, viz., *Cill-Cainnigh*, *i.e.*, the Church of St. Cainnigh, or Kenny. It is therefore only to be expected that we should find amongst the remains of this ancient city a church dedicated to the saint whose name it adopted as its own denomination. That a church dedicated to the Irish apostle, from an immemorial date, should be found existing in Kilkenny or in any other part of Ireland is but a matter of course, and can excite neither surprise nor enquiry.

But that two ancient foundations, bearing respectively the names of St. Mell and St. Rioc, should be found amongst the antiquities of this city, at once challenges enquiry respecting the history of those foundations. Who those saints were whose names they respectively retain, and in what circumstances did their connection with this locality originate. In the sequel of this paper we shall submit what information we have been able to glean in reply to these inquiries, and first as to

TEMPUL-NA-MAUL.

Tempul-na-maul, *i.e.*, the Church of St. Maul, Moel, or Mell, as the name is variously written or pronounced, occupies an isolated eminence on the east side of the river Nore, and is well known for its naked and desolate appearance at the rear of the fever hospital near Green's Bridge, in the north-eastern suburbs of Kilkenny. This old cemetery is now principally, if not solely, used for the burial of the poor who die in the Kilkenny Union Workhouse, which circumstance (even if no other existed) ought to influence the Kilkenny Board of Guardians to enclose this venerable spot, and thus save it from its present state of shameful desecration in which the sacred precincts are not only exposed to the trespass of the cattle, but even in which the remains of the dead are exposed above the surface of the clay. The parish of St. Maul is the smallest that I find on the ordnance survey in the diocese of Ossory. Its extent and boundaries are clearly defined on the ninetenth sheet of the ordnance survey of the county of Kilkenny. The western boundary is formed by the river Nore, along the eastern bank of which it extends from the site of the old church at the fever hospital northwards to Mount Brilliant house, at the top of Green's Hill, and from the river, as a base line, the parish stretches eastwards to the stream of water that flows through the valley in front of the Pococke school, about a statute mile from the city. This parish would appear to have been originally of more extensive dimensions than those of its present boundaries, and its partition dates as far back as the Anglo-Norman Invasion of Ireland, at which period the invaders having fixed on Kilkenny as a stronghold for the consolidation of their power in the south-east of Ireland. Donald O'Brian, of Limerick, in the year 1175, marched his army into Kilkenny, when he burned the town and dilapidated its buildings, when St. Mell's Church shared in the fall of the city. At the rebuilding

of the more ancient part of the city Bishop Felix O'Dullany introduced the Canons Regular of St. Augustine into the town, and endowed their house with the church and parish of St. Mell; but immediately after his death, in 1202, the Earl Marschall, being desirous that the brotherhood should be located nearer to his castle, granted them, by charter, the ground on which the ruins of St. John's Abbey stand at the present day, to which he added the "land at the head of the great bridge of Kilkenny, where the brothers had first begun to erect their house." These lands, thus granted, are from this forward known as Marshall's lands, in the parish of St. Maul. In the taxation of the diocese of Ossory, preserved in the Red Book of Ossory, and made in the year 1291, the church of St. Mell is thus referred to as an annexus of the church of "Kilmanagh, cum Capella S. Malle, Prebend," and in a list of parishes preserved in the same authority, as I find it quoted in Cotton's "Fasti," from a taxation circa 1487. Next after the "Prebenda Kylmanath" follows "Capella Sanctæ Malle Kylk." Bishop Barry, who filled the see of Ossory from 1428 to 1460, in the early part of his encumbency, endowed the ancient ecclesiastical corporation, known as the "Vicars-Choral of the Common Hall" of St. Canice's Cathedral, with four marks of silver annually out of Marshall's lands, in the parish of St. Maul, from which it would appear that the Vicars then undertook the ecclesiastical duties of that parish, after which the church of St. Maul sunk down to the position of a "chapel of ease." At some period not long subsequent the body of the Vicars appear to have been fully invested with the rectorship of St. Maul's, for in an inquisition taken at the old Tholsel, Kilkenny, on the 13th April, 1667, it was found that "William Shea, Esq., late of the city of Kilkenny, Recorder, was, on the 23rd day of October, 1641, seized of the Rectory of St. Maul's, which he held from the Vicars Choral of St. Canice, Kilkenny," from which it appears that the Vicars had farmed out the income of the Rectory to probably the highest bidder. The "Vicars Choral of the Common Hall" are now passed into the region of the things that had been. The ruins of their house at the east end of St. Canice's Church, still called the Common Hall, alone exists as a memorial of their institution, and the rectorship of St. Maul's, with which their house had been endowed, had been transferred through the various vicissitudes of times and circumstances to the parish priest of St. Canice's, and forms his title to certain localities at the east side of the river Nore, which he claims

and enjoys as an annexus of St. Canice's, though no part of this parish had ever extended to the east side of the river. Hence the jurisdiction of the P.P. of St. Canice's east of the Nore is confined within the limits of the ancient parish of St. Maul, the boundaries of which, particularly on the south, are much complicated, and entangled with those of the parish of St. John. The sheet of the townland survey referred to above distinctly delineates the common boundary line of the two parishes.

Respecting the saint to whom this church was dedicated, and whose name it still retains, various opinions have been advanced. Dr. Ledwich, a Protestant clergyman of this diocese, a learned and polished scholar, but whose ascerbity towards the Catholic religion has so disfigured the productions of his pen, that even in his concise notice of the obscure spot we are now endeavouring to illustrate he could not resist the temptation of attempting a sneer at the memory and name of the holy personage to whom the place is dedicated. In the "Antiquities of Irishtown and Kilkenny," Ledwich writes, "St. Mæl or Maula." The church dedicated to this saint is of great antiquity, and pointed out in St. John's Charter as lying on the east side of the river. The sex of this saint is doubtful; if it (*i.e.* church) was dedicated to St. Mæl, we are told he was nephew and disciple of St. Patrick, and by him placed over the See of Ardagh in 456, where he presided for more than thirty years, and died on the 5th February, 487. The professed writers of the lives of saints stretch the belief of the credulous very far when they relate with such minute exactness unauthenticated events. The following tale deserves as little credit:--

"About the same time that St. Kennie's Church was built a church was erected over against the town upon the east side of the Nore, in honour of St. Maula, the mother of St. Kennie, whose memory is continued in Kilkenny by her plague that fell upon them thus. There was a plague in the towne, and such as died thereof being bound with wythes upon the beere, were buried in St. Maula's churchyard. After that the infection ceased. Women and maids went thither to dance, and instead of napkins and handkerchiefs to keep them together in their rounds, it is said they took those wythes to serve their purpose. It is generally conceived that Maula was angry for profaning her churchyard, and with those wythes infected

the dancers so that shortly after man, woman, and child died in Kilkenny."

This story is quoted by Ledwich from "Hanmer's Chronicle," written in the early part of the seventeenth century; and it is to be regretted that its author gives no authority for making St. Kenny of Aghaboe the son of the holy woman to whom he asserts this church was dedicated. Ledwich doubts "Hanmer's statement and inclines more to the belief in St. Mael, Bishop of Ardagh, being the patron of this place. The Red Book of Ossory does not say that St. Malle, the patron of this church, was the mother of St. Kenny, and I think we may safely assume that it was Hanmer who first ventilated the idea, to answer his very puerile story of Maula becoming angry at having her churchyard desecrated by the dancing party. His chronicle most probably created some sensation on its appearance, and may have been the authority followed in this matter. He was certainly the only authority which Ledwich could find on the subject. Hanmer was a Welshman, his civil statistics may be safely relied on, but he knew little of Irish ecclesiastical history, and has never been quoted as an authority on such. Now, in the first place, there is no saint named Maul, Maula, Maule, or Malla in any of the published Irish calendars. In the "Life of St. Kenny," chap. 1., his mother is named "Meld." Dr. Lanigan, quoting "Ware's Irish Writers," makes it "Melda," and whether this word might not be softened down in its pronunciation to Maule or Maula I will not stop here to inquire; but it is to be noted here, as an item of importance, that neither Meld, the mother of St. Kenny, nor Laidech, his father, has been venerated as a saint, nor do their names or either of them appear as such in any published Irish calendar, and, as far as my opportunities enable me to decide, no case can be adduced from history to show that a church has ever been dedicated in honour of a personage who was not canonically recognised as a saint.

It is freely granted that the patron of Tempul-na-Maul, named "Malle" in the Red Book of Ossory, is referred to as a female saint, and it is also granted that the writers of that Book understood this personage to have been the mother of St. Kenny of Aghaboe. But it is here contended that the compilers of this MS. were entirely mis-

taken[1] respecting those two holy personages. In the ancient Irish church we find a very distinguished ecclesiastic named St. Kenny, and an equally holy person named St. Mell, his mother. But I now undertake to show that this distinguished saint was not St. Kenny of Ossory, and that, in consequence his mother, St. Mell, is not the "Patron" of the old church of "Tempul-na-maul." These two points I now undertake to establish.

There are in the Irish published Martyrologies four saints commemorated under the names of Mella or Mell, which I admit might, and have been modulated by use into Maule and Maul, but we are in a position to show that no one of those holy personages was mother of St. Kenny of Aghaboe, who, we are asked to believe, is the patroness of the old church of Tempul-na-maul, in this city.

In the Martyrology of Tallacht at 31st March we find the feast of "Mella Doire Melle," and in the same "Martyrology" at 31st January, we have this equally concise entry—"Cainneach [Kenny] presbiteri;" but in the Martyrology of Donegal at the latter day we find a more amplified form of this feast thus—"Cainneach, son of Ua-Chil, priest. Mella was the name of his mother, and she was the mother also of "Tighernagh of Doire Melle," and in the same calendar at the 4th November, we have another reference to this same holy woman thus: "Tighernach of Doire Melle. Mella was the name of his mother, and she

1 Mistaken." The Red Book of Ossory so frequently referred to in this essay is a reserved document to which few have access, it being preserved in the Protestant episcopal palace of Kilkenny. The Rev. James Graves informs me that this document is named "The Red Book of Ossory," from the colour of its binding, which distinguishes it from other MSS. preserved in the same library. The Red Book itself is a manuscript compiled by various writers and at various dates from the 13th century to the end of Elizabeth's reign. The compilers of this Book were, as a matter of course, English writers—probably ecclesiastics, but all of English education, and totally unacquainted with the pre-English history of Ireland. Any memoranda which they have left us of their own time can be received with confidence in their authorship. But when they deal with matters which necessarily require an acquaintance with the pre-English history of Ireland, their dicta must be accepted with reserve till first corroborated by our native authorities. One of these early scribes in the "Red Book" appears to have heard of "St. Kenny the priest," and of his mother, St. Malle. The former he naturally confounded with the Patron of Kilkenny, and his mother with the Patron of Tempul-na-maul; and this error having remained unquestioned for centuries, was received in Hanmer's time as of historical faith, and upon it as a foundation this Welchman erected the story of—"About the same time that St. Kenny's church was built a church was erected over against the town upon the east side of the Nore, in honour of St. Maule, the mother of St. Kenny." For this statement he gives no authority, and, respecting St. Kenny and his mother, St. Mella, they were two distinct personages from St. Kenny of Aghaboe, and his mother Meld. The latter never ranked as a canonised saint in the Irish Church.

was the mother also of Cainneach [Kenny] the priest;" and respecting this locality of Doir Mell, and the saints in connection with it, the Irish scholar, O'Donovan, writes—"This place is described as on the margin of Loch Melghe, in Lower Breffny. A nunnery was erected here by St. Tighernach for his mother Mell, who died here before the year 787."—(Annals of the Four Masters, A.D. 805, n. g.) After these quotations it is not necessary to add that St. Kenny, the son of this holy woman, was neither the abbot of Aghaboe nor the patron saint of the city of Kilkenny, nor was his mother, St. Mella, the patroness of the old church of Tempul-na-Maul, in this city, and the error of making her such originated in confounding her son, "St. Kenny, the priest," with St. Kenny, the Abbot of Aghaboe, who was the son of a very different lady.

In the Martyrology of Tallaght, at the 9th March, we find the feast of Mellæ. There is no corresponding notice of this saint in the Martyrology of Donegal, and the late Dr. Kelly, of Maynooth, says that this is a second commemoration of St. Mella, of Doir Mell, the mother of Kenny, the priest. In the Martyrology of Tallacht at the 19th March we have the feast of "Mella Cluana Hi," and in the corresponding entry in the Martyrology of Donegal at the same day this saint's feast is thus entered—"Meallai of Cluan-hi." The form given to the name in this latter entry, I am inclined to think, indicates it to be in the masculine gender; and this idea seems well founded, for in the Table to this Martyrology, compiled by its author, he underlines the name of this saint with the following remark:—"He is not noticed at this day," which proves that the compiler understood the name in the same gender, and consequently this St. Mella of Cluana-Hi was not the mother of St. Kenny of Aghaboe, nor the patron of the old church of "Tempul-na-maul." There is another holy personage named Mella referred to at the 24th January in the Martyrology of Donegal as follows:—"Manchan of Liath. Mella was the name of his mother, and his two sisters were Grealla and Greillseach." [1]This is the St. Mancha of Liath, in the present Queen's County, whose life, including a memoir of his mother, St. Mella, and of the cele-

[1] "Rev. Mr. Graves:" This very learned and elegantly-written inquiry respecting St. Manchan of Liath, his holy Mother, St. Mella, and his curious and richly-adorned shrine will be read with much interest in the Transactions of the "Royal Historical and Archæological Association," Vol. III., Fourth Series, p. 134, et seq.

brated shrine which contains his relics, has been recently illustrated by the Rev. Mr. Graves. It is scarcely necessary to add here that this saint was not the mother of St. Kenny, of Aghaboe, and, as a matter of course, is not the St. Mell, of Tempul-na-Maul, in this city. The last of the saints named Mella or Mell found in the Irish Calendars has his feast at the 6th February. "Mel, Bishop of Ard-achadh, in Tethbha, disciple of St. Patrick, A.D. 487. Darerca, sister of Patrick, was his mother." This saint is also commemorated at this same day in the metrical Calendar of Aengus, the Culdee, under this form which the late Professor O'Curry thus translated for Dr. Kelly, of Maynooth, "Bishop Moel, a royal diadem," and this Bishop Moel, the son of Darerca, and the nephew of St. Patrick, I claim to be the patron saint of the ancient church of Tempul-na-Maul, in the city of Kilkenny.

It will be here rationally required that I show on what ground I advance this claim to the patronage of the Bishop of Ardagh in favour of the old church of Tempul-na-Maul, and in order to comply with this demand we must take our departure from this venerable locality to the opposite suburbs of the city, where we shall discover an interesting relationship to have existed between Bishop Moel and this old city of ours.

ST. ROCK'S CHURCHYARD.

This neglected and desecrated cemetery occupies the south-west angle of an open space or common, formerly called the "Walkings," and subsequently the "Walkings Green," which has been modernised into our Walkin-street. In the pier of the gate entering the cemetery there is inserted a mural entablature inscribed—"St. Rock's Churchyard, 1828." This was the date when the graveyard was separated from the Green, and enclosed by its present boundary wall. This cemetery was the site of one of the four parish churches of Kilkenny at the period of the Angla-Norman Invasion, and the ancient church belonging to it having been demolished in the destruction of the city by Donald O'Brian, of Limerick in 1175, immediately after which the English Colonists erected the "Hightown" or English part of Kilkenny, of which St. Mary's church was the centre and nucleus. This settlement they enclosed with the town wall, outside of which this old church lay in ruins, and, as far as can be ascertained, was never rebuilt. The ancient parish was then united to St. Patrick's, a

moiety being formed into the parish of St. Mary, and a narrow strip was given to St. Canice's. For an account of those transactions, with a map of the parish of this ancient church, by the present writer, see the Kilkenny Archæological Journal, November 9, 1859, page 468, et seq.

Though there is no record of either the rebuilding or existence of this church, the religious veneration entertained for its patron saint, brought pious pilgrims every year down to our own time to honour his memory, and pray for the souls of their departed friends. In the year 1830 the last "Patron" was held in this cemetery; the excesses occurring at it, and at similar such gatherings, induced Bishop Kinsella to exert his influence for their total suppression. The "Patron of St. Rock's" was always observed on the first Sunday in August. I remember seeing some of them myself, and many years since I learned from many old persons in that neighbourhood that in their days the "Patron of St. Rock's" on the first Sunday of August was the greatest popular festival in the city. The observance of this patron day connects the locality with some saint, whose festival day occurs on either the 1st or 2nd of August, and the observance of which was transferred to the following Sunday, or that within its Octave. In the printed calendars of Tallacht and Donegal no saint appears to answer the occasion; but we have it on the authority of both Dr. Lanigan[1] and the late Dr. Kelly,[2] of Maynooth, that the 1st August is the feast of St. Rioc, of Inisbofin, and that as such it is found in the "Festilogium of Aengus," who styles him Bishop, and also in the Calendar of Cathal Maguire and Marianus O'Gorman. In the "Litany of Aengus," published by Dr. Petrie,[3] this saint is thus invoked—*SS. Duodecim Socios S. Rochi, transmarinos invoco in auxilium meum, per Jesum Christum, i.e.*, I invoke the twelve foreigners, companions of St. Rioc to help me, &c." In Joceline's Life of St. Patrick we find the following notice of St. Rioc (Cap. LXXXIII.) :—

"Then he (St. Patrick) regarding the people placed around him, preferred the form of St. Rioc, an ecclesiastic, the keeper of St. Patrick's books, aud this man was by birth a Briton, by degree a deacon, a kinsman of the holy prelate, and beautiful in his form above all men in those countries dwelling."

1 "Lanigan." Ecclesiastical History of Ireland, Vol. 2, pp. 11 & 12.
2 "Dr. Kelly." "Martyrology of Tallacht," p. 70.
3 "Dr. Petrie." "Ecclesiastical Architecture of Ireland, &c," p. 135.

This personal peculiarity of St. Rioc is also distinctly recorded in the Irish "Tripartite," translated by Mr. Hennesey. At Fidhmor Eoghan, son of Nial, a Northern chieftain complained to St. Patrick that in personal appearance he was inferior to his brother. "I am not good-looking," said Eoghan; my brother precedes me on account of my ugliness." What form would you desire?" asked Patrick. "The form of the young man who is under (*i.e.*, who is bearing) your satchel, *i.e.*, Rioc of Inis-bo-finde," said Eoghan. Patrick covered them over with the same garment, the hands of each being clasped round the other. They slept thus, and awoke in the same form, with the difference of the tonsure;" *i.e.*, the both of them awoke perfectly alike, except that Eoghan was minus the tonsure.

It is to be regretted that neither of those two authorities inform us of the degree of relationship between St. Patrick and St. Rioc. Archdal tells us that St. Rioc was brother to St. Mell, both of whom were sons of Darerca, the sister of St. Patrick. Lanigan, however, argues that so far from being brother to St. Mell, son of Darerca, or a Briton, that in the "Acts of Rioc" he finds him called Mac-Hualaing," or, of the family of Laing, and that he was both abbot and bishop. The year of his death, Lanigan adds, is not recorded, but the day was the 1st of August, on which his festival stands in the Irish calendars," which precisely agrees with the first Sunday of August, on which his "Patron" was held at the site of his old church in Walkin-street.

Notwithstanding the high authority of Dr. Lanigan to the contrary, it must be admitted that the majority of those who have investigated the subject support the relationship between St. Patrick, St. Mell, and St. Rioc. The Litany of Aengus invokes Rioc as one of the foreign saints buried in Ireland. The "Martyrology of Tallacht," published by the late Dr. Kelly, excludes the name of Rioc, as it purports to commemorate none but native saints, and the "Martyrology of Salisbury," as Dr. Lanigan himself observes, has the feast of St. Rioc and St. Mell on the 6th February, and on the very significant ground that both were brothers. Ussher maintains the same connection, and Colgan agrees with Jocelin, quoted above, that Rioc was nephew and librarian to St. Patrick, by whom he was raised to the episcopacy. And, lastly, the ancient ecclesiastical topography of the suburbs of the city of Kilkenny is singularly favourable to the rela-

tionship between the three saints; for here we have on three eminences overhanging the historic valley of the Nore the sites of three primitive Irish churches, claiming respectively St. Patrick, St. Mell, and St. Rioc as patrons.

As already stated, the existence of a church bearing the name of St. Patrick in any part of Ireland can excite neither surprise nor inquiry, as all Ireland acknowledges him as its apostle. But his two nephews, SS. Mell and Rioc, possess no title or claim to any such distinction or privilege here. The name of St. Mell is connected with the church of Ardagh, of which he was the first bishop, and the memory of St. Rioc has been from time immemorial associated with the church of Inis-Bofinde, *i.e.*, "the Island of the White Cow" in Lough Ree, an expansion of the Shannon between Connaught and the County of Longford. In what circumstances then originated the connection of those saints with this city, so that amongst the remains of its primitive institutions two churches should be found respectively retaining their names? The investigation into this subject will open to us an interesting vista into an important religious epoch in the history of the Kings of Ossory, the memorials of which exist to the present day; but, as this essay has now exceeded its originally contemplated limits, we shall resume its continuation at the opening of our next session.

ST. PATRICK'S CHURCH—THE CITY OF OSSORY DURING THE REIGN OF KING DUNCHAD.

The foundation of St. Patrick's Church is associated with the brightest era in the history of the City of Ossory; and with the life of the most distinguished chieftain of that ancient dynasty. I have now to introduce a short sketch of the life and character of this remarkable man.

King Donchadh was the head of the celebrated *Clan Donnchadh*, or O'Dunphys of Ossory. He was the son of Kellach, who, espousing the cause of Cormac MacCuilleanan, the famous King Bishop of Cashel, accompanied him in his expedition to the battle of Bealach Muighne, where both fell victims to the peerless ambition of the ecclesiastical Prince of Munster. Kellach was succeeded in the government of Ossory by his brother Diarmaid, who, dying in the year 927, Donchadh, the son of Kellach, assumed the Kingship, and enjoyed a most prosperous reign for the next forty-seven years. King Donchad

was the most illustrious prince of his race; under his administration the Ossorian dynasty assumed the proper forms of a civil government. He introduced and established the law of Tanistry for the regulation of the royal succession, and we have satisfactory evidence[1] of the civilised demeanour, and of even the refined mannerism that characterised the city of Ossory during his reign. His castellum wore the aspect of a regal mansion, its halls were thronged with a polite nobility, its social observancers put on the graceful formalities of gentle breeding, and its domestic rights were secured by martial bands, who kept vigil in defence of its honour. If the picture of social and domestic life preserved to us of King Donchadh's palace be not the imaginary fabrication of a bard of his own[2] time, the site of the present city of Kilkenny more than

1 "Satisfactory Evidence." The authority relied on respecting the social and civil refinement of the City of Ossory at this remote period will be found in a fragment of Dr. Keating's "History of Ireland" that has never yet appeared in any one of the published editions of his works. The history of this unpublished fragment is thus briefly told. As just stated in each of the published editions of Keating's History of Ireland, this passage relating to the reign of Donnchadh MacKellach in Ossory is studiously suppressed. The Rev. Mr. Graves considered the cause of the suppression to be the delicacy of the publishers to present it in an English form to the reading world on account of the gross superstition with which it is tainted. It cannot be denied that the passage is highly flavoured with this ingredient, but that this is the true cause of its suppression I am not prepared to concede. Be this, however, as it may, a Latin translation of Keating's History of Ireland was made by Dr. John Lynch, author of "Cambrensis Eversus," which is still preserved in the Library of Trinity College, Dublin, and in this edition of Keating's History the suppressed passage appears in its proper place. The late Irish scholar Dr. O'Donovan transcribed from Lynch's MS. this, till then, unpublished fragment for the Rev. James Graves, who published it amongst the annotations to "The History, Architecture," &c., of the Cathedral Church of St. Canice," pp. 8, 9, 10, n. b.

2 "Bard of his own time." Special reference is here made to a piece of poetic composition or *ran* which forms part of the suppressed fragment we have been illustrating in the last note. The poem is presented to us as the funeral oration or elegy pronounced over the grave of King Donnchadh in the cemetery of Seir Kieran. It enumerates the virtues and glories of the king, and recounts the refinements and elegance of his court, and graphically depicts in poetic colouring the crowds of nobles who thronged its halls, holding polite intercourse with beautiful maidens. It is addressed to Sabdh, or Sabia, daughter of King Donnchadh, in the following strain:—"O thou, daughter of the great King of Rania, say where are the vases wrought with gold and silver; say where have the honours of your father been extinguished, &c." Keating assigns the composition of this poem to the date of King Donnchadh's death, which occurred, according to the Four Masters, in A.D. 974. It is addressed, as already stated, to Sabdh or Sabia, Donnchadh's daughter, who was then living, and it would have been a piece of pointless composition if compiled at any period subsequent to her death. The student of Irish history who wishes to consult this vestige of remote literature will find it printed by Rev. Mr. Graves in the "History, Architecture, &c., Cathedral Church of St. Canice," p. 8.

nine hundred years ago might be justly termed the "Athens of Ireland," for even then it was distinguished for its proficiency in poetry and song, as also for the homage which noble youths and gallant cavaliers rendered to the graces and excellence of the gentler sex. We shall now inquire into the personal character and public institutions of King Donachadh.

Amongst the dynasts of ancient Ireland no one of its kings has received from the concurrent testimony of so many witnesses higher proofs of personal virtue, public integrity, and pious munificence than Donachadh MacKillach. Even Ledwich, who scoffs at the civilisation of ancient Ireland, eulogises Donchadh as a religious prince and a liberal benefactor of the Church. An ancient poet[1] designates him—

"The fine O'Donachadh of honest countenance,"

and his portrait, preserved in Lynch's transcript of Keating's MS., and published in Latin by Rev. M. Graves, is a singularly interesting memorial of his practical piety, his solicitude for the interests of the Church, and his anxiety for the wants of the destitute and the homeless. The following is an extract:—

"Nonnulla pietatis ejus exercitia huc produco. Animi etenim sordes per confessionem crebro eluere, sacraque synaxi se quam sæpissime munire consuevit; Apostolorum vigiliis in primæ notæ per Ossiriam Ecclesiis stipem egenis largiorem conferre; in amicorum ædibus per totam Ossiriam, vel parentibus orbum aliquem, vel paupertate laborantem enutrire, solitus erat. In singulis etiam Ossiriæ domibus tres coriasios saculos haberi curavit in quorum uno decimam edulii sui partem singuli recondebant; alter stipem pauperibus assignatum Hibernice "Mir Michil," id est, portio Michaelis, asservabat; Postremo micæ et reliqniæ matrefamilias potissimum sollicitante committebantur."

The alms collected in the second hamper were for the support of a public charitable institution which had been established by St. Patrick and Queen Laoghgaire, under the invocation of St. Michael,[2] and it was in consequence denominated "Mir Michael." This institution appears to have had some resemblance to the St. Vincent de Paul Society of the present day. As King Donachadh had been accustomed to support orphans and other indigents in the houses of his

1 "An Ancient Poet," *i.e.*, Gillananaeve O'Heerin, who, according to the Four Masters, died in A.D. 1420. This topographical poem was transcribed by the late Dr. O'Donovan for the Kilkenny Archæological Society, and printed, with translation and notes, in the "Transactions" of that body for the year 1850.

2 "St. Michael." This curious story is preserved in Keating's History. It is probably the wildest romance in that extraordinary compilation. The copy of Keating I quote from is Carson's old folio Editoin, Dublin, 1723. The institution of the "Mir Michael" will be found in Book the Second, pp. 12 and 13.

friends, the crumbs and fragments collected in the the third hamper were designed for their relief, whence, we are to conclude that, as these were gathered by the solicitude of the mother of the family, the good king had enlisted in his charitable projects the active co-operation of the ladies of his kingdom. And as to the first hamper, which contained the tenth part, *or tithes of all the provisions* received into the house, it was designed for the support of the clergy, and this institution remained in force, and continued to be observed in the Castle of Ossory from King Donnchad to the Anglo-Norman invasion; for we find Felix O'Dullany, Bishop of Ossory, granting to Prior Osbert, and the rest of the brethren of the hospital of St. John, at the east side of the bridge of Kilkenny, the tithes or tenth part of all the provisions of the castle[1] in pure and perpetual alms. This is probably the earliest notice on record of the establishment of tithes for the support of the Church of Ireland. But the most important of King Donnchad's institutions was that, when out of devotion to the National Apostle, he conferred on his son and successor the title of Gillaphadraig, *i.e.*, the servant of St. Patrick, whence descended the sept of the MacGillaphadraigs of Ossory, who, after the English invasion, adopted its Norman equivalent, Fitzpatrick, still retained by their descendants. This adoption of the title of Gillaphadraig by King Donnchad, as the patronymic of his family, forms an important epoch in both the civil and ecclesiastical history of the dynasty of Ossory, which has left its traces to the present day in the ecclesiology of the city of Kilkenny. It is a fact that in the names of the three ancient churches of the city to be now noticed we discover the operation of that peculiar veneration for St. Patrick from the impulse of which King Donchad inaugurated him as the patron of his house and the guardian of his family.

For two centuries after the introduction of Christianity into Ireland a sentiment of reverence for the Irish saints would seem to have

[1] "Provisions of the Castle." This rather singular privilege, claimed by the Bishop and recognised in the fortress of the conquerors, clearly implies the remote origin and use of such an observance, and indicates the important influence exercised by the Bishop at that age in this his episcopal city. The passage is quoted from the "History, Architecture, and Antiquities of the Cathedral Church of St. Canice," p. 29, n.a. Rev. Mr. Graves quotes as his authority "Excerps from the Cartulary of the Hospital of St. John, Kilkenny, in Sir James Ware's Autograph, dated June 5th, 1638, British Museum, Lansdowne, &c."

prevented both ecclesiastics and chieftains adopting the names of those holy men. But immediately after the Danish invasion, in the early part of the ninth century, and evidently for the purpose of securing the patronage of the native saints as a safeguard for religion, family, and home, the custom of adopting the name of a particular patron saint became general with both ecclesiastics, chieftains, and tribesmen. In the Irish annals the first personage who bears the name of Patrick after the National Apostle, died in the year 861. His obituary is thus entered by the Four Masters:—"Maelpadraig, Bishop, scribe, &c., of Ardmagh, died." The word Mael, prefixed to padraig in the name is of very ancient use, and means here called after or dedicated to Patrick. But in the middle of the tenth century a more reverential form of expression was introduced, by the adoption of which the names of the saints became the patronimics of the chieftains, and ultimately family denominations. It was at this period that the word "Gilla," which implies servant, disciple, or follower, was first introduced, and used as a prefix in social and religious titles—as Gilla Christe, Gilla Maire, Gilla Brighde—that is to say servant of Christ, servant of Mary, servant of Bridget, &c. The first use of the word Gilla as a prefix to Patrick occurs in the Irish Annals at the year 982, when we read "Gillaphadraig plundered Laithghlin." But thenceforward we find the name adopted with unprecedented rapidity as a title of sccial and religious distinction in every part of Ireland. The rapid growth and development of national devotion to St. Patrick in this popular form attained its calumniating point towards the middle of the tenth century, when the name of the Irish Apostle became a household word in the island consecrated by national enthusiasm, from the inspirations of which Churches were founded, and families were dedicated under the patronage of his name.

Donnchad was King of Ossory during the greater part of the tenth century, when the national fervour in honour of St. Patrick had attained its zenith; and from the religious tendency of his character we are justified in concluding that he must have been soon and warmly animated with the prevailing sentiments of the time, and, accordingly, the first Gillapadraig of whom we read was the son and successor of this religious king. This act of King Donnchadh, in dedicating his son in honour of the Irish Apostle, must be an important epoch in the history of the Ossorian family. That this act of the king

resulted from his devotion to St. Patrick will not be doubted; and when we find the church of King Donnchadd's Palace consecrated under the invocation of the same saint, does it not follow that when the king inaugurated St. Patrick as the titular of his family and the guardian of his house, he also erected this Church of his Palace as a memorial of that auspicious day on which his son and successor received at the baptismal font the title of Gillaphadraig, in honour of the Irish Apostle.

The locality of St. Patrick's Church, and its proximity to the Castle of Kilkenny, at once imply its original connection with that establishment, and we know that the dynast of that Castle exercised over St. Patrick's Church a degree of lay control "as of his Manor of the Castle" down to the English invasion. We learn from the "Deeds of Exchange"[1] between Bishop Rufus and the Earl Marschall that the latter exchanged the advowson of St. Patrick's Church with the Bishop for that of St. Canice's Church of Aghaboe, and it is significant that though this bishop and his predecessor, Felix O'Dullany, exercised territorial rule in Kilkenny, and actually owned the fee of the land on which part of the city was built, yet the patronage of St. Patrick's Church was not vested in either of them, but was in the gift of the Anglo-Norman feudal lord to whom it had descended, with the broad lands and princely inheritance of his conquered predecessors, who, ere the Norman set foot on Irish soil, enjoyed the prerogative of presentation to the churches of their respective manors, which prerogative descended with their landed and other estates to their new owners, and in this way the Earl Marschal acquired the avowson of St. Patrick's Church; whence, it appears, that previous to him, and down to his time, St. Patrick's Church was

[1] "Deeds of Exchange" were first published, with translation and notes, by the Rev. James Graves in the "Kilkenny Archæological Journal for the year 1858, vol. II., New Series, p. 327." They form the counter parts of the deeds of transfer from the Earl Mareshal to the Bishop of the Churches of St. Patrick, of Donachmore, and of the Blessed Mary, of Kilkenny, as an equivalent for which the Bishop confers on the Earl the advowson of the Church of St. Canice, in the "Villa of Acbo" (the town of Achaboe). This exchange Mr. Graves considers to have been effected in the first year of the episcopate of of Bishop Rufus's incumbency, *i.e.*, A.D. 1202. The Church of the Blessed Mary had been then but recently erected in the "Earl's Villa" or "the Hightown" of Kilkenny, which, as a matter of course, belonged to the Earl, as it had been built by his fellow-colonists, and within the franchises of his castle. But his title to St. Patrick's church was founded in his right to the landed estates and castle of his conquered predecessors. all which priveleges he enjoyed as fully as the MacGillapadraigs, Kings of Ossory, had possessed them down to this time.

the Church of the Palace of Ossory, in which King Donnchadh had invested the Irish Apostle with the guardianship of his family.

To summarise now what we have just gone over, we find that King Donnchadh, so eminent for his practical piety, held his court on the site of the present Castle of Kilkenny during the greater part of the tenth century, when devotion to the Irish Apostle had attained its climax; and this good old king, acting from its impulses, is the first recorded Irish chieftain who conferred on his son and successor the title of Gillaphadraig, *i.e.*, the Servant of St. Patrick. Next we find the church of King Donchadh's palace dedicated to the same saint. If this church had been founded by St. Patrick himself it would have been the mother church of the City of Ossory, and not the Church of St. Kenny, founded here by a stranger near 200 years later. At what period, then, are we to seek for the foundation of St. Patrick's Church if not to the epoch when King Donnchadh selected his name as the patronymic of his race, and thus inaugurated him as the guardian of his house, when, at the same time, and by the extension of the same sentiment, and by an effort to honour the Irish Apostle in the persons of his two nephews, Donnchadh founded on the opposite banks of the Nore, and in view of his own castellum the two churches of St. Rioc and St. Mell, the sites of which still retain their names, and, with that of St. Patrick, exist as enduring memorials of that religious epoch in the history of the dynasts of Ossory. When placing themselves under the protection of St. Patrick they assumed the title of his servants by taking the name of "Gillaphadraig," a title preserved in its anglicised form by their descendants to the present day.

Such, then, were the churches of the City of Ossory during the reign of King Donnchadh, and before we conclude our memoir of his time we have briefly to notice a distinguished ecclesiastic of his court.

In the Annals of the Four Masters, at the year 971, we find the following reference to the Bishop of Ossory at that period:—

"Dunchadh, Dalta Diarmada saoi agus epscop agus Olamn Osraighe."

This short passage will bear the following translation:—

"Dunnchadh, Daltha of Diarmaid, Doctor and Bishop, and Ollamh of Ossory."

Diarmaid, here named, was the son of King Donnchadh; he was

also his Tanist, or elected successor. The Bishop is called his *daltha* or favourite. O'Donovan translates the Irish word *daltha* as "one brought up or educated in the house or family." In the Annals of MacFirbis it is recorded that amongst the acts of munificence and hospitality with which Margaret, daughter of O'Carroll, Prince of Eilie, and wife of O'Connor Faly, annually celebrated the festival of her patron saint, "Da Sinchell MacKelligh." It is specially recorded that she caused to nurse or foster two young orphans. If one of those rendered himself worthy of the lady's benevolence he would be raised to the social level of his patroness, and would then, in contradistinction to the other, be denominated her daltha or protigee. This gives us a correct idea of the nature of dalthaism in ancient Ireland, and of the relationship in which Bishop Donnchadh stood to the King and the Tanist of Ossory. The word *daltha* is frequently translated a foster child; and Bishop Donchadh having been brought up and educated in the house of Diarmaid, the Tanist, or elected successor of King Donnchadh, is therefore designated his *daltha* or fosterling. Hence it is clear that the Bishop was of humble origin, and derived his social distinction from his adopted relationship with the family of the king. Nature, however, in the distribution of her gifts, does not always recognise the social distinctions of life, and the young plebeian in his juvenile years may have manifested in his character the promising elements of future distinction; and the good old king, who is said to have been characterised by the honesty of his aspect, and who appears to have drunk in much of the milk of human kindness in his youth, perceiving the budding genius of his little namesake, adopted him as his child, had him educated with his own son, and ultimately raised him to his own level in life.

Bishop Donnchadh is designated the Doctor and Ollave of Ossory. According to O'Donovan the Ollamh was the Chief Brehan or Judge, whence it follows that Bishop Donnchadh was a civil magistrate as well as an ecclesiastical doctor. He was consequently invested with the civil as well as the ecclesiastical jurisdiction.

Bishop Donnchadh is the only Bishop of Ossory on record before the twelfth century. He takes his title of Ossory from the City of his Cathedral, where Donnchadh, the King, and Diarmaid, the Tanist, then held their court. About one hundred and forty years after Bishop Donchadh's death the Diocese which he governed is thus graphically

outlined, and its episcopal city defined by name in the Synod of Rathbreasail,[1] held near Cashel, A.D. 1110:—

"Quidquid agri a Monte Bladhmo ad Milahacham patet, et a Grenarbhia ad montem Margium Kilkenniensi episcopo paret."

If the territory now known as the Diocese of Ossory was then the Diocese of Kilkenny, does it not follow that the church now called the Cathedral of Ossory was then the Cathedral Church of Kilkenny; in the Deeds of Exchange this Cathedral of Ossory is denominated the "Cathedral Church of Kilkenny." and the most ancient seal[2] of the Corporation of Kilkenny, which Rev. Mr. Graves assures us had been struck before the English town of Kilkenny had been founded, bears the following legend in Lombardic characters —

"SIGILL; COMVNE; CIVIVM; KILKENN; SEDIS; OSSORIO,"

thus translated by the Rev. Mr. Graves—

"The common seal of the citizens of Kilkenny of the See of Ossory,"

which conclusively proves that down to the period of the Anglo-Norman Invasion Ossory and Kilkenny were synonomous terms for the name of the see of this ancient diocese.

Bishop Donnchadh is the first Bishop of Kilkenny on record. He died in the year 971, three years before the death of his patron, King Donnchadh; the latter died in the year 974, and was interred with great solemnity in the churchyard of Sier-Kieran.

Donnchadh was succeeded by his son, Gillapadraig the First. He was a character as unworthy to bear the name of St. Patrick as he was to succeed his illustrious father in the government of Ossory. A sketch of his descendants to the English Invasion might be read with interest.

[1] Synod of Rathbreasail." The acts of this Synod were translated into Latin by Dr. John Lynch from Keating's Irish MS. History of Ireland. Those which give in detail the name and extent of each Diocese in Ireland are published in Dr. Kelly's Edition of "Cambrensis Eversus," Vol. II., Appendix, p. 790.

[2] "Ancient Seal." This ancient voucher has been published by the Rev. Mr. Graves, with very copious illustrations, in the Transactions of the "Kilkenny Archæological Society," Vol. I., p. 486, and Vol. II., p. 328.

SOME ACCOUNT OF THE PARISH OF GRAIG-NA-MANAGH.

BY THE REV. M. COMERFORD, M.R.I.A.

The town and parish of Graig-na-managh derive their name from the celebrated Cistercian Abbey called *De Valle Salvatoris*, which formerly flourished here, and of the noble church of which a large portion still remains. The name signifies the "Grange of the Monks,' and indicates what constituted the grange of the first foundation. In ancient records it is styled the Abbey of Duiske, and was so called because it was built upon the confluence of the stream Duiske, *i.e.*, the *Blackwater*, with the Barrow. The original monastery was founded on lands granted for that purpose by Dermod O'Ryan, Prince of Idrone,[1] which grant was confirmed by Dermod MacMurrough, King of Leinster. The foundation charter is still extant amongst the Ormonde archives. Mr. Gilbert has reproduced it in *fac simile*, from whose work[2] the text is here copied.

Dermod, King of the Leinstermen, confirms under his seal the donation of lands made by Dermod Ua Rian, Chief of Idrone, to Felix, Abbot of Ossory, for the construction of a monastery in honour of the Blessed Virgin Mary and St. Benedict. King Dermod interdicts any infringement of the rights of the monks, the monastery, or its granges, by fire, plunder, or otherwise, but all are to be free and untouched, in the peace of the Church. Should any man, in contravention to King Dermod, interfere with the Church of God, he shall irrevocably lose his goods, and if he have none he shall forfeit his life.—Given at Belach Gowrain. Witnesses—Laurence, Archbishop of Dublin; Donat, Bishop of Leighlin; Felix, Abbot of Ossory; Murchad MacMurchad, Murchertach, his son; Donall Cavanagh, Diarmid Ua Rian, and others.

1 Dermod O'Ryan, here referred to, was, most probably, the same chief of Idrone who is mentioned as opposing, in conjunction with Reginald, of Waterford, and O'Phelan, the Norman invaders at Dundunolf, and afterwards at Waterford; unsuccessfully in both cases. He was killed in the attack made on Strongbow, in the woods of Idrone, A.D. 1171.

2 *Fac-similes* of National MSS. of Ireland, selected and edited under the direction of the Right Hon. Sir Edward Sullivan, Master of the Rolls, by John T. Gilbert, F S.A., M.R.I.A.

"Universis sanctae matris ecclesiae filiis, Archiepiscopis, Episcopis, Abbatibus, Presbyteris, Regibus, Ducibus, Comitibus, et Omnibus, tam laicis quam clericis in Christo fidelibus, Diarmetius nutu Dei, Rex Lagensium salutem et pacis spem. Notum facimus presentibus et posteris, quod nos, terram, quam Diarmait Uarrian dux Uaronai, per nostram licentiam in remissionem peccatorum suorum, Felici, abbati de Ossarge et omni ejusdem loci conventui ad Monasterium in honorem Beatissimae Dei Genitricis semperque Virginis Mariae, Sanctique Benedicti abbatis tradidit construendum, confirmamus: manu tenemus et nostri sigilli confirmatione munimus: haec igitur est terra monicis, jure perpetuo tradita, Dunini-ceall-Mochomoc. Muleen moram ardsem Dilli bule ochianugam, Raith imphoboil, Breslach ceall nisi, Bale meic marcaig Drum ro, Bale meic lauroda Bale ogaillin, Bale Omaille, Leas meic mellua, cum omnibus suis pertinentiis, in aquis, in pascuis, in silvis. Nam cael lamne cum Omnibus adhuc suis pertinentiis, silicet, Raith membram et Ardpetuntam, in fluminibus quam in pratis et nemoribus. Donatus venerabilis Lethglennensis Episcopus, ad grangiam faciendam sicut melius de nobis habuit perpetualiter cum nostra licentia prefatis monicis, quibus de sua parrochia in sua presentia predicta terra silicet dunini, etc, fuit data tradidit. Interdicimus ergo ne aliquis hominum de prefatis terris ausu temerario ab eisdem monacis et eorum in perpetuam successoribus nec passum pedum auferre, nec violentiam monasterio vel ejus grangiis ei habuit inferre aut ignem apponere sive aliquid ab eis furtim abstrahere presumat; sed omnia in pace ecclesiae integra et illibata dimittere. Quia, si quis, contra nos in Dei ecclesiam manum forefaciendo, audaciter porrexerit, res suas si habuerit, vitam si non, irrevocabiliter perdet. Datum apud Belach gaurain. Teste Laurentio Dubliniense Archiepiscopo; Donato Lethglennensi Episcopo, Felice, abbate de Ossarge; Murchad filio Murchada; Murcherdach filio ejus; Domnallo Cavanach; Diarmait Uarrain, Padin Uaheda, Murchad Ua brain, Dalbach ejusdem filio, et Uonncuan Ua Diarmada.[1]

It does not appear as if the pious intentions of the Chief of Idrone were immediately carried into effect. The next information we have

1 St. Laurence O'Toole, Archbishop of Dublin, one of the subscribing witnesses to his deed, was advanced to that See in 1162. King Dermod MacMurrough died in 1177. These facts fix the date of this document with sufficient accuracy.

in connection with this monastery is that William Mariscall, Earl of Pembroke, introduced a colony of Cistercian monks from the Abbey of Stanley, in Wiltshire, about the year 1202. They settled first at Loughmeran, near Kilkenny; then they removed to Athermolt (Annamult), and finally they established themselves at Duisk about A.D. 1212. The charter of this new foundation is also preserved amongst the Ormonde archives, and has been reproduced in fac-simile by Mr. Gilbert, in his work already referred to:—

According to the tenor of this deed, William Mariscall, Earl of Pembroke, for the love of God, the salvation of his soul, and that of his wife, Isabel, and the souls of their children, and all their predecessors, founds, in honour of the Blessed Virgin Mary, the Abbey of St. Saviour, of the Order of Cistercian monks, in the lands of Dowiskyr. By the will of his wife, Isabel, he, by his present charter, grants and confirms, in pure and perpetual alms, to the said Abbey, all the lands of Dowskyr, with their appurtenances; and Athelmolt (Annamult), for eleven carucates of land; and Tullachann, with its appurtenances, namely, Clundaf, Kilmeggeth, and Liscrithan, near Kilkenny, for ten carucates of land; also one burgage in Kilkenny, another in Waterford, and a third in the island. He also confirms to the Abbey all that it may acquire hereafter by pious donation or sale. He declares all the foregoing to be held with churches, chapels, and all liberties, and free customs, soch, sach, thol, theam, and infrangenetheof, with freedom in land and water. The monks to be exempt—themselves, their men and servants—from geld, denegeld, fines, payment of cows for heads of outlaws, and the various specified exactions, aids, and contributions. The Abbey and all its tenants are not to be subject to forest regulations, and the monks are to have freedom to do as they will in their woods and waters. They are to have all forfeiture of their own men--judgment of life and limb being retained to the donor and his heirs—through all whose forests they are to have free pasture for their hogs, and materials for building and firing. The donor warrants the monks against all present and future claims in connection with his grants. Those who maliciously disturb or aggrieve the monks shall incur a penalty of ten marks and the malediction of God and of the founder. Everyone who aids the place, and promotes the charity of the founder, may expect the blessing of God and eternal reward. Witnesses—Albinus, Bishop of Ferns; Hugh,

Bishop of Ossory; John Mariscall, John de Erleg, William de London, Rudulph de Bendeville, Thomas FitzAnthony, Walter Porcell, William de St. Leger, &c., &c. The following is the text of this charter:—

"Willelmus Mariscallus, comes de Penbrochie, universis hominibus suis, Francis et Anglicis, Wallensibus et Hyberniensibus, et omnibus amicis et fidelibus suis, salutem. Sciatis me, pro amore Dei et pro salute animae meae et pro salute Isabel uxoris meae ac liberorum nostrorum et pro animabus omnium antecessorum nostrorum, fundasse Beatæ Mariæ Virginis et matris Domini, abbatiam Sancti Salvatoris, de ordine monachorum in terra Dowyskyr; voluntate prenominatæ Isabel uxoris meae eidem abbatiæ dedisse et concessisse, et in puram et perpetuam eleemosynam, carta mea presente confirmasse totam illam terram Dowyskyr cum pertinentiis suis, et Athelmolt pro undecim carucitis terræ, et Tullacham cum pertinentiis suis silicet, Clundaf et Kilmeggith, et Liscritthian juxta Kilkenni pro decem carcucatis terræ, unum quoque burgagium in Kilkenni et aliud in Weseford, et tertium in insula. Concessi etiam eidem Abbatiæ et carta mea presente confirmavi, quicquid ei potuerit in futuro, pia donatione seu venditione fidelium, salvo servitio meo et hœredum meorum, provenire. Volo igitur et firmiter statuo ut Abbatia prænominata et Abbas et monici ipsius loci habeant et teneant omnes prædictas terras et tenementa, prænominata, cum ecclesiis et capellis et omnibus libertatibus et liberibus, consuetudinibus suis et cum socha et sacha, et tholl et theam et infangenetheof, bene et in pace, libere, et quiete, plenarie et honorifice, in bosco et in plano, in pratis et pasturis, in aquis et molendinis, in stagnis et vivariis, in mariscis et piscariis et gliseriis, in grangiis et virgultis, in viis et semitis, infra burgum et extra, et in omnibus aliis locis et rebus. Et sint quieti ipsi et homines et servientes sui et res et possessiones eorum, de geld et de denegeld, de murdro et latrocinio, et de pecunia quæ ad murdrum pertinet et de vaccarum solutione quæ dari solebant pro capitibus ultogorum, et de. [Here follow several terms referring to uarious feudal enactments, which, as unintelligible and uninteresting to most readers, are omitted.]

"Et habeant sibi omnimodum foris facturam propriorum hominum suorum, sola justitia vitæ et membrorum mihi et heredibus meis retenta. Et per omnes forestas meas pasturam habeant porcorum suorum quietam a pannagio, et quicquid ad arandum et ædificandum

habuerint necessarium. Si quis vero, vel in presenti vel in futuro, quicquam de his quæ prædictæ abbatiæ concessi, calumpniatus fuerit, non tenebuntur inde monaci respondere, sed ad me pertinebit et ad heredes meos calumpniatoribus eorum, vel ex cambio vel alio rationabili modo satisfacere monicisque quicquid eis danavi guarantizare et integrum conservare. Districte ergo prohibeo super forisfacturam meam, videlicet decem marcarum, ne quis eos vel homines suos aut servientes suos, aut res, aut possessiones eorum maliciose vexet aut gravet, vel in aliqua re disturbet. Quod si quis facere presumserit, Dei maledictione et mea simul et farisfacturam praemonstratem se noverit incidisse. Quicunque vero locum ipsum et eleemosynam meam eidem assignatam promoverint, sive manutenuerint, cum Dei benedictione et mea, remunerationem aeternam inveniant. Testibus—Domino Albino, Episcopo Fernensi; et Hugone Ossoriense; Johanne Mariscallo; Johanne de Erleg; Wilhelmo de London; Radulpho de Bendeville; Milone filio Episcopi; — Prendergast; Thomas de Dummer; Mauritio de London; Andrea Avenel, Eustachio de Betrimunt, Terrico de Niver; Thoma . . . . . .

ANNALS OF DUISK.

[Taken chiefly from the Authorities quoted by Archdall—MONAST. HIB.]

A Bodleian MS., cited in Bowles Bremhill, p. 119, has the following curious passage relative to the foundation of this monastery:—"A.D. 1204, the Rev. Abbot of Stanlegh was deposed by the Cistercian Chapter for having brought a community of the Order into Ireland without the leave of the chapter. The same year a new convent was elected in Stanlegh in Wilts, with an abbot for same, namely, the venerable Radulph, on the 10th of the kalends of August, who were sent into Ireland to the province of Ossory to a place called "of our Holy Saviour," which, together with many other lands, William Mareschall, Earl of Pembroke, of happy memory (the chronicler erroneously supposed him to be dead,) had bestowed upon them."[1]

Hugh Rufus, Bishop of Ossory (from 1202 to 1218), gave the

[1] A.D. 1294. Depositus est R. Abbas Stanlegh a Capitulo Cisterciense eo quod duxerit conventum in Hiberniam absque licentia capituli. Eodem anno electus est Conventus novus in Stanlegh in Wilts cum Abbate proprio, silicet venerabili viro Radulpho, 10 calendis Augusti et in Hiberniam missus in Provincia Ossoriense ad locum qui vocatur Sancti Salvatoris quem eis dedit bonæ memoriæ vir Wilhelmus Mareschallus, comes de Pembroke, cum aliis terris plurimis.

village of Stathmarkestdivan, together with its churches, to the church of St. Mary, of the Abbey of Duisk, reserving yearly to the mother church of Ossory 20s., in lieu of all services and exactions whatsoever (*Ware's Bishops*). Witnesses:—William Marescall, Earl Pembroke; H. (Herlewin) Bishop of Leighlin, and Odo, Prior of Kilkenny. (*King*).

A.D. 1210 (*circa*), David, Abbot of the Vale of St. Saviour, surrendered and quitted all the claims that he and his convent had to certain tithes near Fotharta Nolan, in favour of the Abbey of St. Thomas, Dublin. Witnesses: (H. Herlewin) Bishop of Leighlin; C. (Cornelius MacGelan), Bishop of Kildare; H. (Henry), Prior of Conall, and others. *Lodge, Vol I., p.* 117.)

A.D. 1225. William Marescall, junior, Earl of Pembroke, confirmed to this Abbey all that William, his father, had given. Witness: Peter, Bishop of Ossory. (*Dugdale, Vol. II, p.* 1032).

A.D. 1227. The Abbey of Killenny, called *De Valle Dei*, was by the General Chapter, united to this Abbey, after a long contest. (*Dowling's Annals*). This union was afterwards confirmed by King Henry III. (*Dugdale*). This Abbey had previously been a daughter of Jerpoint. In the Cistercian Annals this monastery is called Glendia or Glandy, whilst in the official records it is called Killenny. Archdall's *Monast. Hib.* (p. 70), quoting Allemande, states that Glandy, where the Abbey of the Vale of God was built which was a daughter of Jerpoint, was in the diocese of Cork.

A.D. 1229. Died Peter Manessin, Bishop of Ossory; he had succeeded Hugh Rufus, and confirmed to this Abbey the Church of Tullachany, with all its appurtenances, and all the tithes of his own grange, reserving thereout a mark yearly to the Church of Kilkenny, payable after the death of Hugh, the Dean; he also confirmed to this Abbey the Church of Athermolt, and sundry others; the Church of Tullachany was chargeable with the aforesaid mark. (*Ware's Bishops*).

A.D. 1243. Died John St. John, Bishop of Ferns. He granted to this Abbey all the land of Killacy, reserving to himself and his successors the yearly rent of 10s. (*Ware's Bishops.*)

A.D. 1276. In this year an interdict was laid on this Abbey by the General Chapter, but in two years after it was removed, and a general absolution granted. (*Dowling's Annals.*)

A.D. 1330. Richard O'Nolan, on the vigil of the Circumcision,

was besieged in the steeple of this Abbey, when he was compelled to deliver up his son as a hostage for his future good behaviour.[1]

A.D. 1331. The Lord William de Bermingham, with his suit, took up his residence in the wood belonging to this Abbey; and there Eustace, Lord le Poer, on Wednesday, being the feast of SS. Gervasius and Protasius, married the daughter of John de Bermingham, Earl of Louth. (*Clyn*).[2]

A.D. 1342. Henry was Abbot. (*King*, p. 381).

A.D. 1356. This year David Cornwalshe, the Abbot, for a fine of 40s., obtained the king's pardon for divers offences; to wit, when many of the king's enemies, who at sundry times did, with ensigns displayed, invade his majesty's territories in the respective counties of Carlow, Dublin, Kildare, and Wexford, and at all such times did rob, prey, or burn the same, and did also inhumanly murder Edward Trehern, Sheriff of Carlow, and many others of his Majesty's good and faithful subjects; he, the said Abbot, did receive the said felons at Duisk, where he entertained them with bread, drink, fish, clothes, etc., and did also receive and harbour at Duisk aforesaid, Richard Brown, David, son of Henry Duff, &c., whom he knew to have been guilty of divers robberies and felonies, &c. (*King*, p. 36).

A.D. 1380. It was enacted in Parliament that no mere Irishman should be admitted to profession in this Abbey. (*King*).

A.D. 1396. The Abbot is found in the possession of the churches of Tullachany and O'Ferclare, in the diocese of Ossory. (*King.*)

A.D. 1415, July 24th, John Down, Doctor of Laws, was Abbot. (*Rymer*, *Vol.* 9, p. 287).

A.D. 1418. John was Abbot. (*Lodge.*) Whether the foregoing or another does not appear.

[1] "1330. In Vigilio circumcisionis, Ricardus O'Nolan, in campanili monachorum de Dowsky fuit obcessus, et filium suum in obsidem dare compulsus est." (*Clyn's Annals*).

[2] A.D. 1331. Dominus Willelmus de Brimegham cum sua familia, occupavit, tenuit et mansit in sylva monachorum de Dowsky, in estate, et ibidem Dominus Eustathius le Poer, die Mercurii in festo Gervassi et Prothassi, Desponsavit filiam Johannis de Brimegham, Comitis de Lowht; et Sabbato proximo sequenti, interfecti sunt 9 de Rupensibus; inter quos interfectus fuit David filius Alexandri de Fermoy et alii cum eis 19. Et captus est . . . . filius Georgii de Rupe, gener domini Willelmi Brimegham de nuptiis versus Fernegylan redeundo." This flight of Sir William Bermingham to the woods of Dowske in the Summer of 1331 took place immediately after the slaughter of the Earl of Louth and most of the male members of the Bermingham family; Sir William, who appears to have instigated the act, was afterwards executed.

A.D. 1440. John Weying, Abbot, died. (*Dowling's Annals.*)

A.D. 1475. Donal Keagh Kavanagh MacMurrough, Lord of all Leinster, by Deed, granted 8d. English from every ploughland in his Dominions to the Abbey of Duiske. At a meeting of the Royal Archæological Association, on the 21st January, 1880, the Rev. Dean Graves, by permission of the Marquis of Ormonde, exhibited from the Evidence Chamber, Kilkenny Castle, the original Deed, by Donaldus Fuscus Kevanach MacMurchu (Donal Keagh Kavanagh MacMurrough) Dominus totius Lageniæ (Lord of all Leinster), granting 8d. lawful money of England from every ploughland in his dominions to the Abbey of Duiske. This Deed is dated at Iniscorthy, April 3rd, 1471 (15th Edwd. IV.) Appended to it is a fine seal, three inches in diameter, bearing within a quartrefoil a shield charged with a lion *passant*, with two crescents beneath, supported at each side by lions *rampant*, and above and below by demy angels, with the legend:—

SIGILLUM DONAL MEIC MURCHADA REGIS LAGENIE.

A.D. 1501. Caher or Charles O'Kavanagh was appointed Abbot.

Dr. Halsay, Bishop of Leighlin, who succeeded Dr. Nicholas Maguire, deceased in 1512, appointed Abbot Cavanagh as his Vicar-General, and assigned to him the government of his diocese during his absence at the Lateran Council, 1515-1516. Dr. Halsay appears to have never come to his diocese, which, consequently Abbot Cavanagh continued to govern till the death of that prelate. Holinshed has the following:—"Cagher, a nobleman borne, in his time called MacMorrough, he descended of that MacMurrough, that was some time King of Leinster, he was a surpassing divine, and for his learning and vertue was created Bishop of Leighlin, and Abbot of Graigue; he flourished in the yeare 1515, and was an hundred years old when he deceased." (p. 61.) That Abbot Cavanagh governed the diocese of Leighlin in the absence of the Bishop we have seen, but there is no evidence to show that he ever received Episcopal consecration. Most probably Stanihurst, and Holinshed after him, confound him with a Protestant Bishop of Leighlin, Daniel Cavanagh, appointed in 1551.

This Abbot made a present to the Abbey (1524) of a beautiful cross of silver, richly guilt and adorned with precious stones; he also (1525) purchased for this Monastery expensive vestments, viz.:—a cope, surplice, and two tunicles (*Dowling's Annals*). In 1535 this Abbot, foreseeing the approaching dissolution of his Abbey, made a

lease of portion of the Abbey-lands to his kinsman, James, ninth Earl of Ormonde. On the suppression of this house a pension of £10 a year was assigned to Abbot Cavanagh (*King*, p. 360). By Act 28, Henry VIII., this house was granted to the King, who was advised by the Deputy, Lord Gray, and other members of the Council, to give Dusque and other suppressed Abbeys to the Earl of Ossory, in lieu of castles belonging to the Earl of Kildare, and other territories then in his hands (*State Papers, Vol.* 1, p. 436). Patrick Finglas, a Baron of the Exchequer, in his *Decay of Ireland*, presented to the King, says:—"There are many abbeys near the said borders where the rebels dwell, which are a greater succour to rebels than to the King's subjects, and should be suppressed. If they were inhabited by English lords and gentlemen it would further the conquest of Connaught."

In 1541 the King granted a lease of twenty-one years of the Abbey-lands to James, 9th Earl of Ormonde. On the 17th October, 1546, he and 35 of his servants were poisoned at a supper at Ely House, in Holburn, of whom James White, steward of his household, and eighteen more, died, and he, languishing until the 28th, then deceased. He was buried in St. Thomas D'Acres, but his heart was brought into Ireland and deposited in the Cathedral of Kilkenny. (*Archdall.*) On his death he left by will Duisk Abbey to James, his fifth son. This James petitioned Elizabeth for a renewal of the lease in 1559, which was granted. He afterwards, January 15th, 1566, had letters patent passed to him of the Abbey of Duiske, with the lands and possessions thereunto belonging, together with the reversion and rents of the late monastery or priory of Fertnegerah, in the same county, amounting to the yearly value of £12 13s. 4d.; and of the townland called Shanevander, parcel of the possessions of the monastery of Duiske (*Morrin, Pat. Rolls, 9th Elizabeth*). He died soon after, on which the Queen, on 10th August, 1567, directed letters patent of the premises in the preceding article mentioned, to be passed to his son, James Butler. (*Id*). This James, dying without issue, the Abbey lands passed to his uncle, Thomas Duff, tenth Earl of Ormonde, who gave them to his natural son, Piers Fitz-Thomas Butler, on his majority in 1597. Piers was the first to reside in the Abbey, and became known as Piers Butler of the Abbey; he had a second residence at Low-Grange. Sir Edward, his son, on 2nd April, 1618, received a grant of the Abbey of Duiske, with divers other lands in

the counties of Kilkenny, Wexford, and Carlow, which were erected into the manor of Graigduiske, with power to hold there a Thursday Market, and two fairs on the feasts of St. Barnabas, and SS. Simon and Jude. He, by Privy Seal, dated Oxford, 31st January, 1645, and by Patent, 16th May, 1646, was created Viscount of Galmoy, in the said county; he married Anne Butler, daughter of the second Lord Mountgarret, by whom he had two sons, Piers and Thomas; and two daughters, one of whom was married to — Masterson, of County Wexford, Esq., and the other to Thomas Devells, of Killeshin, in the Queen's County, Esq. In 1641 Lord Galmoy took part with his fellow Catholics in the affairs of the Confederation of Kilkenny; he sat as a Peer, whilst his son, Piers of Barrowmount, was a member of the Commons. He was an Ormandist, and for The Peace. He lost his property on the triumph of Cromwell, emigrated about 1649, and died in 1653. His tomb and that of his wife still exists, and is inserted in the wall of the vestry of the present Church. A silver Chalice is still in use in the Church of Graig, beautifully wrought, and bearing the inscription:—

Nobma, Domina ANNA BUTLER,
Hunc calicem parochiæ de Graige reliquit, 1636.
Orate pro ea et posteris ejus.

There is also at one of the entrance doors of the church a portion of a memorial cross, set up by this lady to the memory of her father. Of this only the plinth remains; it bears the arms of Thomas, tenth Earl of Ormonde, and an inscription running round three of the sides:

Domina Anna Butlera, filia Edmundi Butleri,
Vicecomitis Mountgarrett, in A.D. 16...

Thomas, the younger son, died in 1667, and by Catherine, daughter of Geoffrey Fanning, of Ballingarry, had an only daughter, Anne, born in 1663, and married to William Coke, of Painstown, near Carlow (now called Oak Park), who was governor of that county for King James II. Piers, the elder son of Barrowmount, was a captain of horse in the King's army, and, being taken prisoner in the battle of Lampston, was slain (after safe quarter given), by Captain William Bolton, in 1650, his father being still living. This Piers Butler had married in November, 1626, Margaret, second daughter of Nicholas Viscount Netterville, and left twelve children, of whom Edward succeeded his grandfather in the title in 1653, and died in 1667. His

son Piers became third Viscount; Richard, his brother, was an officer in the body-guard of King James; he raised on his own property a regiment called "Galmoy's Horse," which name it retained till 1715, when it was incorporated with Dillon's regiment. He married Lucy, daughter of — Kavanagh, Esq., and had a son Piers, and a daughter; the former married Domville, daughter of Sir Robert Hartpoole, of Shrule, in Queen's County, and, dying in 1716, left three sons and four daughters. Piers, the third Viscount, was Colonel of "Galmoy's Horse, and was in high favour with King James, by whom he was made a Councillor in 1698. We find him set down as first on the list of new Burgesses under a new Charter, granted to Old Leighlin in 1687. He had the degree of LL.D. bestowed on him on 6th August, 1677, by the Duke of Ormonde, Chancellor of the University of Oxford. He was outlawed on the 11th May, 1691; he was one of the Commissioners for agreeing to the Articles of surrender, on behalf of the Irish inhabitants of the city and county of Limerick, and the counties of Clare, Derry, Cork, Sligo, and Mayo, which were ratified and confirmed by patent, bearing date at Westminster, 24th May, 1691. He was created Earl of Newcastle by King James; he left Ireland in 1697; his son Edward took service in the cause of France, and attained to the rank of Lieutenant-Colonel, and died in 1740, without issue; hence, but for the attainder which has never been reversed, the title would have devolved on the lineal descendants of Richard, youngest son of the second Viscount Galmoy. Piers, his last male descendant, educated at Carlow College, died at sea, a youth and unmarried, about 25 years ago. Minie, sister of Piers, married John Kilkelly, Esq.; their son has taken the name of Butler, by royal licence.

The Abbey-lands were sold in the Court of claims in 1703, and were purchased by Mr. James Agar, of Gowran, ancestor of the Clifden family, who are the present owners. (*Archdall's Peerage*; and "*Abbey of Duiske*," by late Rev. James Hughes, in Journal of Arch. Association, Ireland.)

Though the abbey was suppressed, Abbots continued to be appointed. In a *Note of the names of preestes, semynaries, fryers, etc., in the Citie of Kilkennie*—circa 1618, appears the item: "Melchier Ragged, a franciscan (*sic*) fryer, keepeth usually with his father, Richard, of ye said citie, Alderman, and is reputed as Lo: Abbot of the Monastery of Dawiske, within the County of Kilkennie." And in

the *Spicilegium Ossoriense*, Vol. 2, p. 281, there is a letter addressed to Propaganda by the Rev. John Magher, dated Kilkenny, 27th August, 1686, which commences: Ego Joannes Macharius Abbas S. Mariæ de Valle Salvatoris, vulgo de Duisque, Ord. Cisterciensis in Hibernia in Comitatu Kilkeniensi, etc. In this letter Father Magher refers to his appointment as Abbot of Duiske by Bull of Pope Innocent XI. He also relates how, on his landing at Cork, he was seized by the enemies of the Catholic faith, and detained a prisoner in chains for two years.

In this Abbey was lodged an ancient division made of Ireland by Henry II., and completed by his son John. It was for the times, a tolerably exact survey, on the plan of that Doomsday Book, and the groundwork of the present arrangement of shires (*Ledwich*).

The Abbot of Duiske sat as one of the twenty-four spiritual Peers in the Irish Parliament (*Ware*).

October 8th, and ninth year of Queen Elizabeth (1567), this monastery, with its appurtenances, situated in and near Duiske, and the lands of Rahendon, Ballyogan, Capponaghe, Teighkerlevan, Monyticillany, Clayne, *alias* Clawnerowne, beyond the Grange, called the Wood-grange; the Lower-grange, called Willm—Curragh-grange and Downinges; and all other lands, etc., in the Fasaghbentrie of the Counties of Wexford and Carlow, belonging to the said monastery, but reserving thereout the tithes of the said lands; sixty-four acres in and near the Grange of Hanumolt; one hundred acres in and near the Grange of Tullahauge; thirty-two acres in and near the town of old Abbey, in the county of Kilkenny; and all the tithes of the said town were granted for ever, in *capite*, to James Butler, junior, at the annual rent of £41 Irish money.—(Auditor-General).

We find Sir Edward Butler, of Lowgrange, knight, was afterwards seized of the possessions of this Abbey, viz., the site, church, and cemetery, one close, one orchard, and a garden, containing in the whole two acres of great measure; the town of Graig Duiske, Old Grange, *alias* Garock, and Cowlero, containing three acres of arable, five of pasture, and five of wood, large measure; Thickenlevank (Tighkeerlevan), and Athclare, ten acres of arable, five of pasture, and five of wood; Cupponagh, ten acres of arable, and ten of pasture and mountain; Glancoome, *alias* Claynehowne, ten acres of arable, five of pasture, and fifteen of wood; Moynetilane, *alias* Monetolane, and

Killine, with their appurtenances, ten acres of arable, eight of pasture, and two of wood; Uppergrange, *alias* Woodgrange, and Acremanagh, thirty-five acres of arable, one of meadow, and four of underwood; the Castle part of Lowgrange, eleven cottages and one mill, seventy-five acres of arable, and five of pasture and moor; Old Abbey, *alias* Shanevanister; Acrenemannet, near Gurtayne, thirty acres of arable, two of wood, a mill, and an eel-weir; Downynge, fifty-six acres of arable, three of pasture, and one of moor; and all the tithes, alterages, and offerings belonging to the premises aforesaid. (*King*).

In the Inquisition at Kilkenny, 19th September, 1607, Edward Butler de Oldebay, (*i.e.*, Old Abbey), claimed "villam et terram de Garneviddan (Barnevid dann) ut parcellam abbatiae de Dusk."

Reign of James I., 20th of August, A.D. 1617. The following lands in the County Carlow, which belonged to the late Abbey of Duiske, were granted from the King to Sir Anthony Savage, Knight, Vice-Treasurer of Ireland, and Privy Councillor:—Carlow County, Ballikeallie, twenty-eight acres, country measure; Bellar or Ballen six acres, except the glebe lands; Ballewer and Corapursin, twenty-four acres; Tormene and Ardbrine, twelve acres; Rabeggan, eight acres; Rathrushe, Ballyvalden, Buishetowne, Balliowdernan, and Rathrege, sixty acres; Ballelion and Ballinvalley, eighteen acres; Cappagh, twelve acres; Corrigan, fifteen acres; Killane, six acres; Graigloge, twelve acres; the castle, town, and lands of Graignespeddocke, twelve and a-half acres; Bollibrin, five acres; Kilcowle, sixteen and a-half acres; Srahe, twelve and a-half acres; Ballakerrin, six acres; Bogandonnill, seven acres; Moyflicrogh, ten acres; Meshell, twenty acres; Locklin, twenty-five acres; Knocknyeny, five acres; Shanegarry and Killavy, twenty acres; Ballinruish, twenty acres; Tecollome, eight acres: Lisseconly or Lissenconelly, eight acres; Cappawater, eight acres; Ballaghmore, Ballyredmond, and Killiene, fifteen acres; half of Lessegarvine, eight acres; Owerney and Nicholaston, eight acres, all country measure; rent, ten pounds Irish; Grangewatt, seven acres; rent, three shillings and fourpence Irish; and the tithes of the said lands, being parcel of the estate of the late Abbey of Duiske (with grants in other counties). To hold for ever, as of the Castle of Dublin, in common soccage.

The Abbey Church was a building of great extent. It had a beautiful octagonal tower, similar to one that stood at Tristernagh, County

Westmeath, which fell in 1744. This tower, according to the Rev. G. Hansbow, was one of the most beautiful ecclesiastical structures in the kingdom. Three of the four great arches that supported it fell at the same time, and also the fine groined roof of the chancel. The following is the local tradition relative to the fall of the tower: At the time the large chamber of the tower over the arches—in which the bells once swung, to call the monks to their matins, and the people of the surrounding district to their devotions—was used as a place of idle resort by the young people of the town, as also the grassy plot formed over the arches of the chancel. Access to these was obtained by a stone stairway that still exists in the wall. This was the same stairway that Richard O'Nolan held when besieged in the tower of the Abbey on the eve of the Circumcision, A.D. 1330, as already recorded. A goat which belonged to a person residing hard by was accustomed to find its way up the stairway, attracted by the ivy which grew in profusion on the old walls. The animal became the means of saving the lives of several young people, which happened in this wise:—It was a bright, sunshiny, spring day, following a very wet winter. A party of youths went up, as was their wont, to amuse themselves in the old tower. They had just reached the head of the stairs when they saw the goat rushing towards them at frantic speed. The panic that had evidently seized upon the animal communicated itself to them, and, without knowing why, they ran frightened away. They were not more than clear of the place when the entire tower, together with the arched roof of the chancel, fell with a terrific crash. The goat was probably scared by the cracking or falling in of some upper portion of the tower.

In *Grose's Antiquities of Ireland*, two views are given of this Abbey as they existed in 1792. (Vol. I. Plates 48 and 49). "This celebrated Abbey," writes Trotter in his *Pedestrian Tour*, "now struck our view. I cannot describe how nobly venerable it looked. The aisles and arches afford beautiful specimens of the Gothic. The windows are thought remarkably handsome. I do not except the celebrated Abbey of Tintern in Monmouthshire, when I say that nothing could be found more venerable and beautifully interesting in the empire than Graig-na-managh Abbey." The aisles have disappeared, but the portions still remaining are very extensive. The ruin has been roofed in, and now forms the Parish Church of Graig, being probably the

only ancient Catholic Church throughout Ireland that has been restored to the worship of the old faith, with the exception of the Black Abbey, Kilkenny. The circumstances under which the restoration took place, as related by the old inhabitants, are curious. It appears that the west end of the nave was roofed and prepared to serve as a Protestant Church (though never used as such) about the commencement of the present century; the windows having been glazed, it was found next morning that they had been broken by the jackdaws, who thus, as tenants in possession, resented the invasion of their prescriptive rights—again the glass was replaced, and again and again the aggrieved birds repeated their work of demolition. This was reported to Lord Clifden, who replied that the birds appeared to be the ministers of the divine justice; that the Church had been built by Catholics, and for Catholic purposes; and, consequently, that it should be restored to the rightful owners. Father Lewis Moore, then Parish Priest, was put into possession about the year 1809. The walls of the chancel and transepts were pronounced secure, and remain; the walls of the nave were found to be ruinous, some of the arches having fallen. These were taken down and rebuilt, but, unfortunately, not in line with the walls of the west end of the nave, the consequence of which is that this portion of the old building, with its beautifully carved windows, cannot now be incorporated with the Church. It appears that a committee of the inhabitants was formed on the occasion of the restoration of the Church, who proceeded to debate as to what should be done. Father Lewis Moore and Thomas Cloony, better known as General Cloony, were anxious to have the Church restored fully according to the original plan, but their proposition was overruled by a majority. This fatal mistake is to be deeply regretted; the sums that have since been expended would have been sufficient to effect the complete restoration, towards which much of the materials were already provided. There is a rich mine of beautifully-sculptured stones under the present floor to a depth of some five feet. When the grave for the late Rev. M. Doyle, P.P., was being made no less than five cart-loads of sculptured stone were removed. There can be but little doubt that many monuments and other objects of interest are hidden away and consigned to oblivion beneath the present floor.

The ruins of the Abbey extend over a large portion of the eastern

side of the present town; from the Main Street the foundations and parts of the building are to be found, down to the present quay; and in the walls of the stores attached to some of the houses on that side of the street handsome carved stone may be seen.

In preparing for the erection of a Mission Cross, some years ago, part of the incaustic tiling that formed the flooring of the original Church was met with in the north aisle. The tiles were found to be four inches square and variously ornamented.

Total length of nave, from E. to W., 216 feet ten inches.

In Penal times an unlighted cell, adjoining the south transept, was used as a place for hearing Mass by those who were banned by the iniquitous laws of the period. From the aperture of this dark cell they could see into the then chapel, and accompany the priest, whilst they remained themselves unseen. These were either gentlemen whose properties were at stake were they known to assist at Mass, or officers or soldiers of the Irish Brigade, home to visit their friends, or in quest of "Wild Geese" to recruit the Brigade, or, mayhap, they were persons who had incurred the displeasure of some local tyrant from whose malevolence there was no law to shield a mere Papist. Those who thus made use of this place entered from the street through the houses and back premises of friends, and, thus unobserved, reached the little low door of the cell.

In the Record Room, or Library of the Abbey, no doubt, the scribes of the community compiled the *Annals of Duisk*, which have been lost. They may yet be discovered like so many of our Irish literary treasures, in some library on the Continent, conveyed thither by the expelled religious. This portion of the Abbey ruins was roofed, and converted into a Catholic chapel in Penal times. It was the *Mass-House* referred to in the return of 1731, and there stated to have been built in 1728. It had, like the present church, two galleries, one for the boatmen, the other for the tradesmen. The altar that was used in this chapel is still preserved in the vestry.

The Chapter-House was the most elaborately ornamented apartment in the Abbey. It was a chamber 24 feet by 20, and opened upon the cloisters by a large Gothic arch containing within it three smaller arches of blue marble, beautifully carved. (Another arch on the opposite side led to the library.) Of the great central column, nothing but the foundation remains. This pillar—spoken of by

the old inhabitants as the *Marble Tree*—stood some eight feet high from the base to the capital, whence the branches spread to meet the corresponding ribs of the groined roof. It is described as having been marvellously beautiful, enriched with carvings of the twelve Apostles, festoons of vine-branches, etc. The beauty of the carving tempted unscrupulous visitors to carry away stone after stone until nothing now remains but a few of the corbels from which the arches sprung. It is related that the *Marble Tree* was presented, about seventy years ago, by a Mr. Cheevers to a friend in Carlow, who got it carried away at night, and had it set up as an ornament in his garden. The family named have quite disappeared from the neighbourhood, and it has been remarked that their decadence may be dated from the period when this piece of vandalism was perpetrated.

A curious cross-legged monumental effigy still remains at Graig, and has been built into the wall of the Church. It is thus referred to by the Rev. James Graves. "Perhaps from the existence of this class of monument in the famed Church of the Templars (London), the opinion has become prevalent that by the crossing of the legs was indicated the fact of the individual commemorated having taken upon himself the cross, and joined in the Crusades, or, at least, being under vow to do so at the time of his death. The discovery at Cashel, on the site of the Franciscan Abbey, of three female effigies of the 13th century, sculptured in the cross-legged position, appears to show the unsoundness of this assumption; and the opinion which seems least open to objection is, that the position of the limbs was a conventional mode of sculpture prevailing at the period, perhaps designed to be symbolical of the Christian faith of the deceased. The cross-legged effigy at Graig is sculptured in high relief on a slab which has been inserted in one of the walls of the ancient Abbey. The figure, which is very rudely executed, is larger than life, and represents a knight clad in a complete suit of mail, over which a surcoat, fitting closely round the throat, is worn; the right hand grasps the sword-hilt, while the scabbard is held by the left; the left leg is thrown over the right, and the entire attitude gives the idea of one starting forward prompt for action, and in the act of drawing the sword. A broad belt, attached by curiously-contrived straps to the scabbard, and buckled in front over the hips, sustains the sword. A fracture extends across the waist of the figure, and from the deficiency of the lower portion of the

slab towards the feet, the spurs are not visible to assist in fixing the date. The effigy has not been represented with a shield, so that heraldry does not, any more than tradition, serve to indicate the family to which the monument belonged; but, from the character of the armour, it may be assigned to the early part or middle of the 13th century. It should be observed that the hood or chaperon of mail conforms to the globular shape of the head."—Paper "On the Cross-legged Effigies of the County Kilkenny." *Transactions Kilk. Arch. Society*, 1852.

The Butler Monument is a handsome and imposing tablet inserted in the wall of the Church. It was erected to the memory of Edward, first Viscount Galmoy, and his wife, Anne Butler. Under the armorial bearings is inscribed the motto: *Non fortior quam Justus.* Then the titles of the deceased are set forth: "Edvardus Butler, Eques Auratus, ill^{mus}, ac nob^{mus}, primus Vicecomes de Galmoye, Dominus de Longrange, Barrowmonte, Balliogan," etc. It describes him as of noble descent, upright, courteous, prudent, generous, hospitable, zealous for the true faith, a useful public servant, and the best of parents towards his many children, etc. The epitaph concludes with a request for prayers, and a reminder to the reader that he, too, shall soon die.—"*Bene illis precare viator, et te mox moriturum, cogita.*"

Seven priests lie interred at the Church of Graig, to whose memory monuments have been erected, with the following inscriptions:

1. A pater and ave is requested in honour of God, for the soul of the Rev. William Timmins, who departed this life the 29th day of December, 1729, aged 46 years.

2. Here lieth the body of the Rev. R. Fitzgerald, parish priest of Graigue-na-managh, who departed this life July 6th, 1805, aged 53 years.

3. Underneath lie the remains of Rev. Lewis Moore, who was 13 years parish priest of Graigue. He departed on the 1st of June, 1818, aged 58 years.

4. Here lieth the Rev. James O'Donnell, who departed this life 26th August, 1825, aged 78 years. He discharged the duties of his station in this parish for many years with zeal and fidelity. Mild and unassuming in manner, the simplicity of his heart and benevolent disposition secured him the esteem of all who knew him.

5. In memory of Rev. Martin Doyle, P.P. Died August 4th, 1861, aged 79 years.—R.I.P.

6. Beneath are deposited the mortal remains of the Rev. Marcus Bray, who, having for nearly 25 years laboured with enlightened and single-minded zeal in the sacred ministry, and edified all by the Christian simplicity of his life and conversation, died on the 10th of January, 1860.—R.I.P.

7. Sacred to the memory of Rev. Wm. Joyce, who caught fever in the discharge of his sacred ministry, of which he died on the 24th of May, 1848, aged 27 years —*In pace factus est locus ejus, et in Sion habitatio ejus.—Requiescat in pace.*

The following story relating to the Abbey is told:—There was a small chapel of ease at Barrowmount which was served by the monks; these had a mule which was trained to carry supplies and parcels along a bridle path by the Barrow between the Abbey and the chapel, a distance of some five miles, without any need of a driver. After serving the Holy Fathers thus usefully for years, the mule was at length waylaid and robbed. The Abbot, on being told of the outrage, predicted that the thief and his family should be marked for seven generations, which prediction was fulfilled by their having, each one of them, a white patch or tuft on the top of the head."

In the *Depositions* preserved in Trinity College, Dublin, in which the details are set forth of a scheme for a general massacre of all the Protestant inhabitants of Ireland in 1641, and the manner in which it was carried into execution—Depositions which have been so repeatedly and conclusively proved to be utterly untrue—references are made to the supposed cruelty practised in Graig-na-managh by Richard Butler and his associates. A *Deposition* made on the 29th of May, 1645, by John Mayne, described as a gentleman of the City of Kilkenny, sets forth the following:—"The deponent also says that he has been credibly informed by divers English people of good credit, and by divers of the Irish people—and he has too great cause to believe their information to be true—that at the Graigue or iron works belonging to Sir Richard Butler divers rebels there murdered about three score men, women, and children, and buried so many of them alive that the very moulds of earth wherewith they were covered were seen to rise and fall after they were buried and put therein; and that they were, nevertheless, so kept and held in their graves with weight of earth,

stones, and rubbish, that they were not able to get up nor go out of their graves, but there were smothered, famished, and died." This is proved to be completely untrue in every particular. In the Carte MSS. there is conclusive proof that this *Deposition*, like so many others, is nothing more than a wicked invention. In Vol. 2, p. 39, a narrative is preserved of the "Insurrection in the Counties of Kilkenny and Tipperary," by James Kearney, of Fethard, a confidential agent of the Duke of Ormonde. He had before him the tales of blood sworn to before the Cromwellian Commissioners. Nevertheless, he thus writes:—"In the collection of murders and massacres many Protestants are alleged to have been murdered at Kilkenny in a barbarous manner, and seventy Protestants to have been murdered at Graigue, in the County of Kilkenny, with most horrible circumstances; whereas, there was but one woman smothered in a tumult in 1641, for which Lord Mountgarret shot Cantwell dead; and at Graigue there was not anyone murdered during the rebellion, the truth of both which matters is so confidently averred by persons of honour and quality that they are content to allow the whole abstract of English murders for truth, if any Protestant was murdered in either of the places but the said one woman." (Article on the *Irish Massacre* of 1641, in I. E. Record for December, 1873).

In 1649 Hugh Duv O'Neill was sent by Owen Roe to join the Earl of Ormonde, then encamped at Graig-na-managh. O'Neill's army consisted of 5,000 foot and 400 horse, which was somewhat more than that commanded by Ormonde, who was then Lord Lieutenant. Ormonde received his allies with great rejoicings, and held a review the next day of the united forces, amounting to between 10,000 and 11,000 men. They lay at Graig from the beginning of September to the middle of October, when some were sent to garrison New Ross on the approach of Cromwell to that town; others to Kilkenny, under W. Butler, and O'Neill was sent to Clonmel, where he proved a formidable opponent to Cromwell. (*The Irish Warr*).

The bridge of Graig was built by a person of the name of Semple. Probably he is the John Semple who was the deputy-director of the work of improving the navigation of the Barrow from St. Mullin's to Monasterevan in 1767. This project of rendering the Barrow navigable was first proposed in the Irish Parliament so far back as 1709; much still remains to be done. During the Rebellion of 1798 Sir

Charles Asgill, who was general in command of the district, fearing that the men of Wexford would cross the river at this point, blew up the three central arches of the bridge; the rebels crossed into the Co. Kilkenny at Goresbridge, six miles further up. Three men were hanged at Graig as rebels in that year. The place of execution was in the street, a little to the south of the belfry. The rebel General, Thomas Cloney, resided in Graig from the period of his liberation from Fort George, in Scotland, where he was kept in irons for four years, until his death in 1850, at the age of 76. During his residence in Graig he had many illustrious visitors, amongst whom were Daniel O'Connell, Father Mathew, Hamilton Rowan, etc. He is interred at St. Mullin's. His book on the Insurrection of 1798, entitled *Cloney's Narrative*, is well known.

In making the road which crosses at the top of Barrow Lane an ancient cist was discovered at a depth of five feet; it was composed of six rough slabs. No object of interest was found in it. The workman who discovered it was sadly disappointed in not finding in it the expected crock of gold.

It was in Graig that the abduction of the Miss Kennedys occurred in April, 1779. The ladies having come to witness a play which was performed in a house opposite the present entrance to the Catholic Church, were carried off by two persons in the rank of gentlemen, Garrett Byrne, of Ballyine, County Carlow, and James Strange, of Ullard, who were members of an abduction Club. After many adventures these men were taken, tried for the offence at the Kilkenny Assizes, March 24th, 1783, found guilty, and sentenced to be hanged, which sentence was carried into effect. These circumstances caused a profound sensation, and were the means of putting an end to these outrages in Ireland. (*Ireland Ninety Years Ago*).

In the townland of Old Graig are the ruins of an old church, and the sites of churches in the townlands of Coolroe and Tigh-Keerlevan; at a short distance to the north of the latter there is a well called Tobar-Eiehlinne, said to be holy.

Over the town of Graig towers the lofty hill called in Irish Cnoc-Breamiall, and in English Brandon-hill. This, according to Dr. O'Donovan, received its name from St. Brendan, celebrated in Irish Hagiology for his seven years voyaging on the Western Ocean.

"As one goes from Thomastown to Graig," continues Dr

O'Donovan (*Ordnance Survey Letters*), "when he arrives at the high grounds over Graig he enjoys a most agreeable view of the vale of the Barrow, backed by the romantic range of the Carlow Mountains, *i.e.*, Mount Leinster to the North, the Black-Stairs in the middle, and Brandon-hill, in the County Kilkenny to the South, which towers so much over the town of Graig that the natives think it much higher than Mount Leinster. There is an Irish saying: "The Peak of Leinster and the Peak of Leighlin would be the height in the isle of Erin if Brandon's cap were on the Peak of Leighlin; which is as much as to say that if the cone of Brandon-hill were put on the pinnacle of Leighlin, then the pinnacle of Mount Leinster, and that of Leighlin would be the highest in Ireland."

ULLARD.

O'Donovan believes it to be highly probable, if not certain, that this is the place called Erard in the Irish Calendar at the 2nd of May. Erard is stated to be in Idrone, and to have St. Fiachra for its patron, which description applies fully to the present Ullard. Father Shearman (*Loca-Patriciana, Part IX.*) admits of no doubt on the subject. St. Fiachra founded a church and monastery here in the latter half of the sixth century. He had been a monk under St. Comgall, in his celebrated monastery of Bangor, County Down. St. Comgall, though born in Ulster, was educated under St. Fintan, in Clonenagh. (*Usher*). When, worn out with extreme old age and the cares of his monastery, he was on his death bed, his former disciple, St. Fiachra, came from his church in Idrone to administer to him the Holy Viaticum. Some considerable time after the death of St. Comgall St. Fiachra revisited Bangor, on which occasion he brought away, as a precious relic for his church in Idrone, an arm of the saint. On his homeward journey he stayed at the house of Aedh, chief of Idrone. St. Fiachra was requested to baptise a son who had just then been born to his entertainer; when taking his Ritual from his sceata or satchel the relic of St. Comgall flew up into the air, and fell back into the earth. Aedh gave the spot where the relic was buried for a church site to St. Fiachra. This is probably the Church of Erard or Ullard. (*Loc. Pat. ut supra*). The Martyrology of Donegal gives the feast of this saint on the 2nd of May—"Fiachra of Erard in Ui Drona;" and a gloss on the Feliré of Aengus says:—"Fiachra was a great man, Abbot of famous Irard, *i.e.*, in Ard-na-Sruthe in Ui Drona." This

name signifies the *Hill of the Sage*, another name, probably, for Erard.

At Ullard[1] are the ruins of a church, which are thus described by Dr. O'Donovan—(*Letters, Ordnance Survey, R.I.A.*):—

"The old parish church is a very interesting ruin, being a link between the ancient Irish and Gothic styles. It consists of nave and choir, the nave measuring in length 33 feet, and in breadth 22 feet. The choir 24 feet in length, and 18 in breadth. The doorway, which is in the west gable, is well worth the attention of the architectural antiquary, being a round archway, composed of three divisions, erected about the beginning of the twelfth century, immediately before the introduction of the Gothic style. It is very like the doorway of the church of Killeshin, near Carlow, but not so beautifully executed, and perhaps not quite so ancient. The choir arch was remodelled not many centuries since. The lower part of it is built of good blocks of granite, but the upper part of rough slaty stones, which are entirely out of character with the original part of this church. The lower part of this arch, which was built of granite, is decidely coeval with the doorway, but the part built of slates, which is in the pointed style, is two or three centuries more recent. Under the pointed part of the arch is very modern mason-work, not worth attention. In the south wall of the nave, at the height of eight feet from the ground, are two round-headed windows, narrow on the outside, and gradually widening on the inside. From the resemblance of these windows with those in the church of Killeshin I come to the conclusion that they are coeval with the doorway.

The east gable of the choir contains two windows exactly similar to those introduced in the modern part of the church of Killeshin, and not many centuries old, though the whole of the gable into which they are inserted is unquestionably original. Near the south-east corner of the choir there is a subterraneous vault, and on the north-

1 In a taxation of the Diocese of Leighlin, made, probably, by Commissioners of King Henry VIII., the *Prebenda de Ullard* is set down at £1 6s. 8d. Irish. Ullard constituted a Prebend in the Cathedral Chapter of Leighlin. Dr. Nicholas Maguire, born at Tullamaguina (*Dowling's Annals*), and educated at Oxford, on his return was appointed to the Prebend of Ullard. He was highly esteemed for his learning and his eloquence as a preacher. He was raised to the See of Leighlin in 1490, though then only in the 31st year of his age. "Thaddeus Dowling commendes him for hospitalitie, and the number of cowes that he grased without losse (so well was he beloved), upon the woodes and mountains of Knockbrannen (Brandon Hill), Cumnabally, Aghcarew, Ballycarew, and Moilglass, etc. (*Dowling's Annals.*)

east corner of the same was a tower, up which stone steps led, but now nearly destroyed. In the north wall of this church is a pointed arch, built up; but it is difficult to discover *why* or *when* it was placed there; perhaps to strengthen the masonry. It looks old, but still it is not so old as the doorway, nor as the lower part of the arch. Opposite the east gable stands a stone cross, which is coeval with the doorway, if not with St. Fiachra himself."

This cross is elaborately carved; in the centre is a representation of the Crucifixion; in the upper portion are two human figures. The subject intended to be represented in the left arm of the cross could not be ascertained; in the other arm is a figure playing on a harp. The instrument seems to be bow-shaped, and without a pillar, like the ancient Egyptian harp.

There is a local tradition that a marble statue of St. Fiachra stood in this church, which was carried away to Old Leighlin, and that, singular to relate, anyone praying before this statue obtained the object of his petition, *except* the natives of the locality to which it was brought.

There are two figures cut in the sandstone in the gable over the doorway. They are said to represent St. Fiachra and St. Moling. An ancient Baptismal font, formerly at Ullard, has been brought to Graig. It is octagonal, and had carvings on each side; by way of *improvement* these have all been chiselled off.

St. Fiachra's well is here; no one from the district would think of emigrating without providing himself with a bottle of the water, as a preservative against shipwreck. Early in the present century a member of an old family in this parish, named Casey, being at sea, and in imminent danger of being lost in a storm, invoked the aid of St. Fiachra, promising to make an offering to Holy Church in his honour should he be saved. In fulfilment of this promise he presented to the Church of Graig a large silver Ciborium, Chalice, Processional Cross, and a set of richly-plated Candlesticks for the Altar. A portion of an old quern, or hand-mill for grinding corn, is at one side of the well. Two cavities in a stone beneath a tree, are said to mark the spot where the saint knelt in prayer. The 8th of February is regarded as the Feast of St. Fiachra, on which day many old people still attend to make their penitential rounds, and perform their devotions. This would tend to identify the St. Fiachra of this place with a saint of

the same name supposed to have been Abbot of Conwall in the County Donegal. In the Martyrology of Donegal, at 8th of February, "*Fiacra Ab. Iraird*," is calendared.

This fine ruin has been repaired and put in a state of preservation from the funds provided by the Protestant Church Disestablishment Act for the maintenance of buildings of national and historical interest.

In a Parliamentary Return, made in 1766, Denis Connor is named as the Popish Priest of Ullard. A priest of this name was P.P. of Kiltennel and Clonegoose at this period. Probably it is the same person; he may have had charge also of the district of Ullard.

Near Ullard there is another very ancient church and well at Auchailten or Achadh-Caillten. At the 8th of November the Martyrology of Donegal has the following:—"Bairfionn, son of Aedh, of Achadh-Cailltean in the Ui Drona, west of the Berbha, in Ui Reithe to the south of Leithglinn. He is of the race of Eochaidh Finn-Fuath-Airt, from whom is Brighit." Father Shearman, quoting this passage, says that Bairfion was undoubtedly the child that was born to Aedh, when St. Fiachra came to his house, whom he baptised as described above. We may suppose that Bairfion became his *daltha*, and finally a cleric, and settled at this church, which, not unlikely, has its name from an earlier recluse named Cailten (*Loca Patr.*, Part 9). It is stated that Father Braughall, a former parish priest of Graig, about whom we shall have something to relate later, removed an ancient cross from here, and another from Ullard, and had them brought to Graig-na-managh. Other objects of antiquarian interest in this neighbourhood are the Castle of Drumroe and the Moat of Powerstown.

From a Parliamentary return of the state of Popery, made 6th November, 1731, it appears that in Graig there was one Mass-house, built in 1728: that there were no private chapels, friaries, or nunneries, no Popish schoolmaster, and that Robert Rossiter was Popish parish priest. It is added that the Friars of Ross frequently officiate here; that in Powerstown there was a Mass-house, built in 1731, and that Robert Rossiter was also parish priest here.

In a similar return, made in April, 1766, it is stated that in Powerstown there were two Protestant families, one hundred and thirty Papist families, and two Popish priests, Robert Rossiter and

Laurence Clooney. The same priests are stated to officiate in Grange Sylvia.

TINNEHINCH.

On the side of the Barrow opposite to Graigue-na-managh is the townland of Tinnehinch (*Tigh-na-hinch*, i.e., the House of the Island, or River Meadow). An old church stood here of which the ruins still remain; it was a plain building, 12 feet long by 30 wide, and had a small arched window in each gable. The church was dedicated to St. Michael, whose festival is even still a special day in the neighbourhood; a curious custom is kept up here of eating mutton pasties on that day. As far back as the year 1014 a fast of three days preceding the feast of St. Michael was proclaimed[1], at the expiration of which a lamb or sheep was killed, and the people would feast on its flesh on Michaelmas Day. From this, very probably, originated the custom referred to.[2]

There is a well called St. Michael's Well between the church ruin and the Barrow.

At Tinnehinch is an old castle of the Butlers, built in the sixteenth century; the only entrance to it was a small door in an angle at the west side, which was defended by a bartizan at the top of the building. At the eastern corner, nearest to the river, was a barbican or watch-tower, constructed on corbels projecting from the walls, by which the northern and eastern sides of the castle were defended. Many tales of lawless wickedness and wild romance in which the owners of this castle bore a leading part, are still related in the neighbourhood. It is told that the Butler who first resided in the castle was

1 It was enacted by King Ethelred in England in the year 1014, "That every Christian who is of age fast three days on bread and water and raw herbs before the feast of St. Michael, and let every man go to confession and to church barefoot. Let every priest with his people go in procession three days barefoot, and let everyone's commons for three days be prepared without anything of flesh, as if they themselves were to eat it, both in meat and drink, and let all this be distributed to the poor. Let every servant be excused from labour these three days, that he may the better perform his fast, or let him work what he will for himself. If any servant break his fast let him make satisfaction with his hide (bodily stripes), let the poor freeman pay 30 pence, the king's thane 130 shillings, and let the money be divided to the poor."—Note to *Lives of Saints*, by A. Butler, at 29th Sept.

2 About thirty years ago a native of this place who had emigrated to America, arriving at St. Louis on St. Michael's Day, stepped from the steamboat and was walking up the wharf, when he encountered an old woman carrying a tray-full of hot pasties; he was astonished at a sight that reminded him so forcibly of home. Accosting her, he found that she was from Ireland, and a native of Graig-na-managh.

born in England (perhaps he was a son of James, Duke of Ormonde, described as a very comely and graceful personage, and of a dark complexion, which gave occasion to Queen Elizabeth to call him *her black husband*). Being brought to this country when an infant, he was reared by a family named Archdekin, residing at Raheen, about two miles from Graig. When he reached manhood he went over to London, where he was in great favour with the Queen, from whom he received grants of land in both the counties of Kilkenny and Carlow. The story goes that he constructed at the top of the castle an immense reservoir for water, capable of holding as much as would flood the castle, which, having filled, he invited a large number of the neighbouring Irish, amounting, it is said, to 700, to dinner. When they had assembled, the means of egress were secured, and Butler, going to the top of the castle, discharged the contents of the reservoir, by which means they were all drowned. It is stated that from that day to this "there is never an assembly, fair, or meeting at Graig but that the day is sure to come wet."

It is told of another wild member of this family, who was a wreckless, sporting character, that in one of his hunting expeditions to the mountains of Carlow he made the acquaintance of a family at whose house he used afterwards to be entertained; his return for their hospitality was the seduction of his host's daughter. When the brother of the injured girl came to know of this outrage he challenged Butler to fight, but the latter replied that he would fight with none but an equal. The young fellow, still determined to be avenged, left Ireland and took service in the French Army, where, by his ability and achievements, he raised himself to the rank of a superior officer. He then returned to Ireland, and arriving opposite the castle of Tinnehinch, wrote a challenge to Butler, and attaching it to an arrow, shot it into the castle across the river. Butler, having read the paper, appeared and repeated his former answer, that he would fight none but an equal. Whereupon the young man threw aside his cloak, and, displaying his uniform and decorations, claimed that equality which the other could no longer deny. They fought long and bitterly, until in a death-struggle they both rolled into the river and were drowned. Their bodies were afterwards found still locked together in this deadly grasp amongst the rocks of Iskamore, about half a mile below the castle, whither they had been carried by the current.

Amongst the *Depositions* regarding the alleged massacre of Protestants in 1641, already referred to, is one made "by Dame Anne Butler, wife of Sir Thomas Butler, of Rathealin, in the county of Carlow, Knt., she, being sworn on the 7th September, 1642, deposeth . . . . that Sir Edward Butler did credibly inform her that James Butler, of Finyhinch (Tinnehinch) had hanged and put to death all the English that were at Gowran and Wells, and all thereabouts." It has been already shown that not even one Protestant was put to death throughout the county Kilkenny at that period. This averment is therefore totally unfounded. The owners of Tinnehinch would seem to have enough of misdeeds to account for without having this, of which they were innocent, attributed to them.

The following story is related of the last of the Butlers of Tinnehinch Castle, styled by the people *mad* Butler. A poor woman who lived near Tinnehinch had a son, a boy of some eleven or twelve years of age. After she had several times chastised her boy for some fault, and he still proving unruly, she bethought herself of bringing him before Mr. Butler to complain of him. Mad Butler took the boy with him into the castle and hung him from a beam till he was dead. He then carried the body to the mother, telling her he had made sure that her son should never be a trouble to her for the future. The poor woman was frantic; in her grief and rage at finding her boy murdered, she threw herself on her knees and prayed that the slayer of her child might also meet with a violent death, which came to pass, he having been shot by his brother-in-law, Grace, for the shameful ill-treatment of his sister. The castle was burnt shortly afterwards.

At *Ballyogan* in a field called Port-na-Teampull (*recte*, *Pairc-na-Teampull*, *i.e.*, the Church Field), there is a carved stone, probably the base of a baptismal font, or a cross; it is pyramidal-shaped, having five sides, each of which is curiously wrought; on two sides are Celtic crosses in relief. There is another stone, seemingly the socket of a cross; but no vestige of the church which, judging from the name, must have formerly stood here. A large bell was dug up here, at the construction of a road, some hundred years ago. This bell, after remaining beside the road for a considerable time, was carried away to Dublin by a party of travelling tinkers, and sold there. Tradition has it that it was erected in one of the churches in the city, and was regarded as the second-best bell at the time in Dublin. It may, perhaps, be still in use there.

At a distance of a mile and a-half up the river Barrow from Graig, and on the same side, are the ruins of the old castle of *Clohastia.* It appears to have been built to defend a ford on the river. It stands on the very edge of the water, which in winter washes its base. It was a square tower, battlemented at top. Only one wall and part of another are standing.

About a mile from Graig is a locality named *Glown-na-Soggarth*, or, as it has now been politely anglicised by some, "Priest's Valley." It is likely that it received its name from having been the residence of a priest in penal times. A portion of the monumental cross to the second Lord Mountgarret—of which the base is still standing at one of the doors of the church of Graig—has been discovered here.

Brandon Hill rises to the height of 1696 feet over the town of Graig. There is an ancient cell, said to have been constructed by St. Brendan, on the south-east side of the hill facing St. Mullin's. On the top of the hill there is a *cairn*, to which each visitor adds a stone. From this point many of the inhabitants of Graig witnessed the battle of Ross in 1798.

The James Butler to whom the Abbey lands were granted by Queen Elizabeth constructed a deer-park on Brandon Hill, the remains of the walls of which are still to be seen. It is stated that the men employed in constructing it received wages at the rate of three half-pence per day.[1] He also built a hunting-lodge at Ballyogan, the ruins of which, called the castle, are still there.

An old chandelier is still preserved in the church of Graig, bearing engraved upon it the following:—"The gift of the Barrow Anchor Society to the chapel of Graig, 1795."

At St. Mullin's the following epitaph appears over a priest's grave:—"*Salus in cruce.* Sacred to the memory of the Revd. Laurence Clooney, who was 49 years Parish Priest of Graig, Co. Kilkenny. Died, October 10th, 1796, aged 96 years." It is related that Father Clooney was in France at the commencement of the Revolution, and narrowly escaped with his life, a lady having concealed him for a month in her house. He used to state that he knew where

[1] This must have been even liberal pay, when we judge by the value of money at the time. In *a brief description of Ireland, in* 1589, by Robert Payne, it is stated that a fresh salmon, worth in London 10s., could be had in Ireland for 6d.; 24 herrings, 6 mackerels, 6 sea breams, a fat hen, 30 eggs, 1lb. butter, or 2 gals. of new milk, for a penny.

a large amount of church plate and other valuables were concealed, but that if they were to be given to him as a gift he would not set his foot again on French ground, so full of horror was he at the sights he had witnessed there.

In an old Parochial Register the following may be read:—

"1821—July 5th. About this time the Revd. Benjamin Joseph Broughall went on a journey to the Continent."

"1822—About this time Goresbridge was taken from this parish, and, with Paulstown, made a separate parish."

"Nov., 1824—This parish declared vacant from Revd. Mr. Broughall's long absence on the Continent."

"A.D. 1837—Tinnehinch has been added to the Parish of Graig by the Right Rev. Doctor Nolan."

The Rev. Benjamin Joseph Braughall, above referred to, was educated partly at Rome and afterwards at Salamanca. He returned to Ireland in 1807, and served for some seven or eight years a curate at Raheen, in the Queen's County, which at that time was included in the parish of Clonenagh. Whilst there he erected the chapel of Shanahoe. He was appointed Parish Priest of Graig-na-managh in June, 1818, in succession to Father Lewis Moore.

It pleased God to visit him with a long and dangerous illness. To afford him an opportunity of recruiting his health, the bishop, Dr. Doyle, offered him leave of absence from his parish for some two or three years, taking care to provide for his temporal wants. In his illness Father Broughall made a vow that if it was the will of God to restore him to his health he wauld make a pilgrimage to the Holy Land. His own letters to his bishop will tell of how he fulfilled his promise. Writing from Paris on the 26th of October, 1882, he says:—

"MY LORD—I hope you will excuse me for not calling on you before I left Ireland, as duty required of me. In my long illness I made a solemn vow to Almighty God that, if in his goodness, He would restore me to health, I would go on a pilgrimage to Jerusalem, and after returning take the habit of the Carthusians. With this view I left home without acquainting any person with my intention, but on my arrival here I got so ill, occasioned partly from the fatigues of the long walk, that I was confined to bed for five weeks, and was not expected to have recovered. I find it, consequently, totally impossible to continue my pilgrimage to Jerusalem. I am, therefore, de-

termined to take the habit with the Carthusians, with your permission. It will be the greatest consolation to me to serve my God in that penitential institute, if my health permits. May I, therefore, expect you will have the goodness to send letters giving your consent, and requesting of the Superior to admit me. I expected to have seen you in Carlow to get your blessing when leaving home, but you were on that day at Ballinakill. I did not wish to go to you there, as I was afraid lest my intentions should become known, and my friends might be endeavouring to prevent my retreat from the world. Moreover, I relied on your goodness, and the offer you made that you would allow me the thirds of the parish for my support. I judged it best to spend this time allowed me to make trial if my health would allow me to make my solemn vows with the Carthusians. I brought no money with me from home but £5, which I received for an article of furniture, which I sold a few days before I left, as I intended to travel in the character of an humble pilgrim, and which I would have persevered in did my health permit. I had my difficulties to meet with here, confined to my bed, without money or friends; but Almighty God in His goodness assisted me in a wonderful manner. I had three doctors attending me during my illness; they would not accept of anything for their attendance, nor had I it to give to them. One of these doctors, an English gentleman, and a Spanish lady, who is married to an English officer here, were my support since I arrived in Paris. May Almighty God bless them! They took care of me in my illness, and supplied me with the necessaries of life. There is no monastery of the Carthusians in this country. I must go to Italy to take the habit, which I shall find very difficult in my present weakly state. . . . . ."

Father Braughall was enabled to accomplish his ardent and abiding desire to visit the Holy Land. Another letter, addressed also to Dr. Doyle, gives the interesting details of his journey. It is dated November 11th, 1827, more than five years since his leaving home, and is written from Lisbon:—

"MY LORD—Some years have elapsed since I had the honour of seeing your lordship. In the year 1822, to comply with a vow I had made to Almighty God, I undertook a pilgrimage to the Holy Land, which I performed on foot, with the exception of what I was necessarily obliged to pass by sea. The late Holy Father, Pius VII.,

blessed the pilgrim's habit, invested me himself with it, and gave me the necessary documents, with the Seal of the Holy See, for visiting the Holy Places of Jerusalem, Syria, Judea, and Palestine. Had I not obtained the permission and blessing of the Holy Father I would not have obtained the Indulgence which pilgrims obtain by visiting the sacred places. The reason is, because the Irish Priests are ordained under the title of Missionaries; we cannot, therefore, leave the mission to undertake a pilgrimage without special licence from the Holy Father. His Holiness was very kind to me, explained the many difficulties and dangers I had to encounter, and offered me a dispensation of my vow; but, resigning myself into the holy hands of Almighty God, through the intercession of the ever Immaculate Blessed Virgin Mary, I determined on complying with my vow. I left Rome, possessing no riches, merely my breviary and pilgrim's staff. I was obliged to traverse every port in Italy before I could procure a passage to the East. There is such a decay of religion on the Continent that the generality of the captains to whom I applied refused to take me; many of them insulted me. However, after a long perseverance and many difficulties, Almighty God, in His goodness, provided me with a ship at Leghorn for the island of Cyprus, where I embarked a second time for Beyrout, a seaport in Syria. From thence I proceeded on foot to Nazareth, the river Jordan, Mount Thabor, Tiberias, Bethlehem, and Jerusalem, and to all the sacred places sanctified by the miracles and holy life of our Redeemer. I arrived in Jerusalem very much fatigued, but, on entering Mount Calvary, forgot all my difficulties. The many stations representing the sufferings and Passion of our Blessed Redeemer, the view of the awful place on which He purchased our Redemption, the sight of the Holy Sepulchre, filled me with gratitude for His unparalleled mercy to us, and His extraordinary favour to me in bringing me to the places of my Redemption. Mount Calvary is at present walled in; it forms a great church. There is no door to this extensive church but one, which is constantly locked, day and night. The Governor of Jerusalem, who is a Turk, keeps the key. When a Christian or pilgrim arrives it is necessary to pay a considerable fine for entering, unless a free passport can be obtained from the Bashaw of St. Jean D'Acre, who is also Bashaw of Jerusalem. This passport I had the good fortune to obtain. In Mount Calvary prayer and the Divine

Office are never interrupted day or night. There are clergymen of the Latin Church, Greeks, Armenians, and Coptics, who remain continually within; at the end of every three months they are changed. They could not remain longer with safety to their health, as from the structure of the church very little air can enter. The time generally allowed pilgrims to remain in is twenty-four hours or forty-eight hours. The reason for so short a time is, the first visit being a visit of penance, they use but bread and water; it is not every constitution that could endure this for many days. If a pilgrim or Christian died within Mount Calvary, the Turkish Government would exact an enormous fine; to obviate this difficulty the superiors of the Holy Land consider it prudent to limit the first visit to so short a time. However, during their stay in Jerusalem afterwards, they may enter when there is an opening of the door, which continues open for half an hour or an hour: the longest period is two hours. I obtained a particular permission to remain within nine days and nights, that I might have an opportunity of celebrating the Holy Sacrifice of the Mass at the different stages of the Passion of our Divine Redeemer, which are—1. The Pillar to which He was tied at His cruel scourging; it is tinged with His Sacred Blood; a small portion of this pillar is at Rome. 2. The Pedestal on which He sat when being crowned with thorns. 3. The spot where the soldiers stripped Him and cast lots for His garments. 4. The spot where He was nailed to the Cross—about 14 feet to the left the executioners had a hole prepared, to which they drew the Cross; this is the fifth station; here He hung for three hours on the Cross. 6. The Anointing Stone; this is a large rock to which St. Joseph and Nicodemus brought the Sacred Body, washed it of the blood, and wrapped it in white cloths; here it was that the ever Immaculate and Blessed Virgin Mary received the Holy Body. 7. The Holy Sepulchre; it was about four hundred yards distant from the anointing stone, and is large enough to admit about ten persons. Mass is sung every morning in the Holy Sepulchre, except on Fridays, when it is sung on the top of Mount Calvary, on the spot where our Divine Redeemer purchased our Redemption. 8. Is the Garden in which He appeared to St. Mary Magdelene, and to His ever Immaculate and Blessed Virgin Mother. 9. Is the place where the Cross was discovered; it is a well of immense depth, into which the Jews were accustomed to throw the bodies of such malefactors as were executed

for heinous crimes. Into this well the three Crosses were thrown, which was then filled with huge stones. The Greeks, Armenians, and Coptics, who attend Mount Calvary are, unfortunately, schismatics; for this reason they are not allowed to celebrate Mass in the Holy Sepulchre, or on that part of Mount Calvary where our Divine Redeemer expired, but whenever a Greek or Armenian priest arrives who is in communion with the See of Rome he is allowed to celebrate Mass in these sacred places.

"I visited Mount Olivet; here our Blessed Redeemer left the impression of His Sacred Feet on the stone on which he stood on His Ascension into Heaven. I also celebrated Mass in the Garden of Gethsemane; there are still nine of the olive trees remaining which were there on the night of His Sacred Passion. The Garden is very extensive, with a most delightful verdure, with the exception of the part on which Judas, with the armed ruffians, walked to seize our Blessed Redeemer: here there has been no vegetation since: notwithstanding that the Jews and Turks frequently cultivate it, nothing ever grows on it; it remains burnt and barren. The Valley of Josaphat is situated between the Garden of Gethsemane and Mount Olivet. The torrent Cedron passes through the south-east of the valley. In Bethlehem I remained four months; the city is small, and principally inhabited by Christians; there is, however, amongst them a number of Greek and Armenian schismatics. The Grotto or Stable in which our Blessed Redeemer was born is in the same condition as at the sacred birth. There is a very sumptuous church erected over the stable.

"On finishing the Pilgrimage of the Holy Land I proceeded to Grand Cairo, where the plague raged with great violence. Here my time was entirely taken up in attending the sick, both in the Hospital and in private houses, numbers of whom died in my arms, especially the Europeans who caught the dreadful distemper; very few recovered. I was the only Catholic [priest] in the city who survived this fatal disorder. When the plague abated I sailed from Alexandria: after a passage of 49 days I landed at Leghorn, where I was obliged to pass a quarantine of 45 days. From thence I proceeded to Rome, to consign to the Holy Father the letters I brought from the Holy Land. His Holiness received me in a most friendly manner, and had a long conversation with regard to the affairs of the Holy Land. On my return to Europe it pleased God to visit me with a long and painful sickness

In Genoa I was confined eight months, and afterwards at Barcelona for twelve months."

"In consequence of my enfeebled health the physicians at Barcelona decided that I should seek some temperate climate, such as Italy or Lisbon, and that I should not return to Ireland, as the cold and damp of that country would immediately prove fatal. I accordingly came to this city, performing the journey with much difficulty; however, praise to God! I am at present much recovered. I passed by Salamanca, and remained with the Rev. Mr. Mangan three weeks; he treated me like a brother, and wished to keep me in the government of the College, but my state of health at that time did not permit it. Mr. Mangan has done a great deal for the College. By his exertions he has obtained from the King a comfortable house, one of the noble colleges, which is much better adapted for the health of the collegians than the house in which we studied. Were you at Salamanca at present you would hardly know it, it has so suffered from the effects of the French Revolution. I send you a crucifix for your breast which I brought from Jerusalem. On my entering Mount Calvary I placed it in the Holy Sepulchre of our Lord, where it remained during my stay (nine days); it has a plenary indulgence in the article of death. The present, although small, will, even so, I flatter myself, be esteemed by your lordship as coming from so sacred a place. It may give you to understand that I have not lost the high respect and esteem I always bore you."

[Father Broughall then refers in terms of high praise to a Mr. Egan, a subject of the Diocese of Kildare and Leighlin, then making his studies at St. Patrick's College, Lisbon. He calls Dr. Doyle's attention to the fact of there being a free place in that College to which the right of presentation belongs to the Bishop of Kildare and Leighlin, alternately with some other whom he does not name. He states that there had not been a student of the Diocese there for twenty years previously, and he asks Dr. Doyle to name this Mr. Egan to the bourse then vacant.] He thus concludes—"It would afford me singular pleasure to be honoured with a letter from your Lordship, and let me know about the state of your health. That Almighty God in His goodness may add many years to your life is my sincere wish. Permit me, my Lord, to subscribe myself, with respect and esteem, affectionately yours,

"BENJAMIN JOSEPH BRAUGHALL."

Father Braughall was again in Ireland in 1839-40, and during his stay resided at Carlow College, which place the then President, Dr. Fitzgerald, invited him to make his permanent abode. His venerable appearance is still well remembered—his gaunt, bent figure, sharp features, and long, iron-grey hair, flowing down his shoulders. He spent the latter years of his life as a monk at the celebrated Benedictine Monastery of Monte Casino, where he edified everyone by his extraordinary piety, and where his memory is revered as that of a saint. The late Dr. Russell, of Maynooth College, who visited Monte Casino during the lifetime of Father Braughall, heard the following anecdote from his own lips:—On the morning of the day on which Father Braughall set sail from Leghorn for the Holy Land he was engaged in making his thanksgiving after the celebration of Mass, when he felt himself tapped on the shoulder. On looking round he saw a handsome youth, who said to him: "You wish to go to the Holy Land; go immediately to the harbour, and you will find a vessel ready to sail." Father Braughall stooped to take up his breviary, when, on looking up, the person had disappeared. He went at once to the harbour, and found the ship on the point of sailing. The captain received him kindly, and gave him a free passage to the East. Father Braughall always regarded his visitor on that occasion to have been his Guardian Angel. His special devotions were towards our Lord, present in the Most Holy Sacrament of the Eucharist, and towards the Blessed Virgin, whom he delighted to style *Ever Immaculate.*

Apropos of the former trait, the following incident will be interesting:—In 1848 the King of Naples and his family visited Monte Casino. On going to the Church to make their devotions the royal visitors found Father Braughall in adoration before the Tabernacle. They came and knelt behind him, and, on leaving, each of the royal party reverentially took up and kissed the hem of the habit of the holy Religious, who was so absorbed in his devotion as to be, all the while, wholly unconscious of their presence. Is it not but natural to suppose that the people, whose pastor he had been, were held in frequent remembrance by him during his sacred vigils; and that, now that he has entered into the joy of the Lord, he continues his intercession with even more efficacy in their behalf before the throne of God?

PASTORS OF GRAIG-NA-MANAGH.

In the Registry of the Popish Parish Priests of 1704 we find the following:—Anthony Forstall, residing at Pollagh, aged forty-eight, Parish Priest of Graigue, Duisk, Grange-Sylvia, Powerstown and Ullard; ordained in 1676, in Spain, by Thomas Rocabertie, Archbishop of Valentia; and his sureties were William Butler, of Bramblestown, and Patrick Purcell, of Cloghlea, gentlemen.

In a Parliamentary Return of 1731 we find Robert Rossiter named as Parish Priest of Graig and Powerstown; most probably this Father Rossiter was the immediate successor of Father Anthony Forstall. Again, in a similar return of April, 1766, Rossiter and Lawrence Cloony are named as Popish Priests of Powerstown and Grange-Sylvia. The epitaph on Father Cloony states that he was P.P. of Graig 49 years, and died Oct. 10th, 1796. Either this inscription is erroneous, or Fathea Cloony must have retired from the administration of the Parish some years before his death, as Father Henry Staunton—afterwards Dean of the Diocese of Leighlin, and first President of Carlow College—was Parish Priest of Graig before his translation to the parish of Carlow, whither he went some years previous to the time of Father Cloony's death. The Rev. R. Fitzgerald was probably the next in succession. He died July 6th, 1805, and was succeeded by the Rev. Lewis Moore, who was transferred from Borris. He died on 1st June, 1818, and was succeeded by the Rev. Joseph Braughall, the pilgrim. Father Braughall left the parish in 1822. The Rev. Mr. Kearney was Administrator of the parish till July, 1824, when the Rev. P. Kehoe was charged with the administration, until the year 1827, when the Rev. Martin Doyle was appointed parish priest, having been transferred from Clonegal, his previous parish. Father Doyle governed the parish for thirty-four years, and died 4th August, 1861. The Rev. Denis Flanagan was next in succession to Father Doyle. He was translated to Suncroft in December, 1868.

The Rev. Bernard O'Neill succeeded. On the death of the Very Rev. Patrick Morrin, P.P., V.F, Bagnalstown, on the 19th October, 1881, Father O'Neill was translated to that parish, and was succeeded in Graig-na-managh by the present worthy Pastor, the Rev. Patrick MacDonnell, previously Parish Priest of Hacketstown.

ST. MULLIN'S.

The original name of this place was Ros-Broc, *i.e.*, Badger-Wood. A poem of seventeen quatrains, ascribed to the renowned Finn MacCumhaill (of the authenticity of which as Finn's, there is, Professor O'Curry says, abundant reason to doubt) is descriptive of this place. It begins:—"Ross-Broc this day is the resort of warriors."

In this poem Finn is made to prophesy the coming of St. Patrick into Ireland to preach Christianity, and the future sanctity of Ros-Broc, when it should become the peaceful abode of St. Moling and his monks.

At the commencement of the seventh century St. Moling founded a monastery at Achadh-Cainidh. This is the same place which had been previously called Ros-Broc, and was afterwards named *Teach-Moling, anglicé*, the House of Moling, now St. Mullin's. St. Moling is said to have been also called Dayrchell. He was a native of Hy-Kinsellach, and seventh in descent from a brother of Crimthann-Cas, the first Christian King of Leinster (*Kavanagh Pedigree*, by S. W. Betham.) He governed his monastery many years, sojourning occasionally at Glen-da-lough, until he was consecrated Bishop of Ferns in 632. He was styled *Archbishop* of Ferns, as the right of precedency which King Brandubh had obtained for the See still continued in force. He died on the 17th of June, 697, having resigned his See long before, and was buried in his own manastery. (*Archdall's Monasticon*).

St. Moling was a poet; several of his compositions are still extant. He wrote a poem on Clonmore-Maedog, which is quoted by Colgan, and another on the famous Borumha tribute, of which he obtained the remission, after it had been levied on the people of Leinster by the successive Monarchs of Ireland for five hundred years. This oppressive tribute was imposed in the first instance by Tuathal, King of Ireland in A.D. 106, in punishment for the crime of Eochaidh Aincheann, King of Leinster. This latter was married to Dairiné, daughter of King Tuathal; pretending that she had died, he asked for, and obtained, her sister in marriage. Dairiné, escaping from the prison in which she had been immured, made her appearance before her faithless husband and his new wife. Seeing her sister, whom she had thought to be dead, still living, she, from the shock, fell dead on the spot. The injured wife soon after died of a broken heart. The

Monarch Tuathal having ascertained the insult thus put upon his two daughters, and their untimely death, forthwith raised a powerful force, marched into Leinster, burnt and ravaged the whole province, and then compelled the King and his people to bind themselves and their descendants for ever to the payment of a triennial tribute to the monarch of Erinn. This tribute he fixed to consist of 5,000 ounces of silver, 5,000 cloaks, 5,000 fat cows, 5,000 fat hogs, 5,000 fat wethers, and 5,000 large vessels of brass or bronze. This was called the Boromean Tribute; and it was named from the great number of cows paid in it—*bo* being Irish for cow. The levying of this degrading and oppressive tribute was the cause of periodical sanguinary conflicts from Tuathal's time down to the reign of Finnachta *the Festive*, who abolished it at the persuasion of St. Moling. According to the ancient tale called Borumha-Laighean, St. Moling obtained the remission of this tax by a singular use of the Irish word *luan*, which means *Monday*, and also the *Day of Judgment*. In his covenant with the Monarch he abolished this tribute, not till *Monday*, as the King understood, but till the *Day of Judgment* as the saint intended. "It is to be suspected," writes Dr. O'Donovan, "that the equivocation had its origin in the fanciful brain of the author of the tract, who displays his own, not the saint's morality in the many strange incidents with which he embellishes the simple events of history." In an ancient Life of St Moling, preserved in the Liber Kilkenniensis, Marsh's Library, Dublin, it is related that when he had obtained from the King of the Hy-Niall that the Boromha tribute should be remitted, and he was returning to his cell accompanied by his two companions, the King repenting of his concession, sent an armed force in pursuit of Moling to slay him, and those who were with him. "The holy senior Moling, knowing this, bade his own people proceed on their way with greater speed, praying to the Lord. And he himself began a sacred poem in which he named many saints, praying to them, and singing their praises, commencing with virginity, and ending in like manner with a virgin—that is, first naming the most blessed Virgin Brigid, and at the end celebrating Mary, the Mother of God. When the saint had finished his canticle he and his people were almost overtaken by their pursuers. Whilst now the companions of Moling were almost in despair of escaping in safety, he himself confided in Christ; a bright cloud, sent by God from heaven, descended

between the saint and his pursuers, so that they could no longer see or pursue the Saint of God."

The following passage in the same Life refers to the foundation of this monastery :—St. Moling, being instructed in the Holy Scriptures, and being promoted to the Episcopal grade, taking with him a few disciples, proceeded to a place which was formerly called Achadh-Cainidh, but is now called Tech-Moling, which place is in the western district of the country of the Hy-Kinaselach, on the banks of the Barrow, over against the country of Ossory, and he began there a holy life. And he built his monastery between the aforesaid river and a small rivulet on an elevated spot. And he constructed for himself alone a small cell apart, lower down on the banks of the river, in which he devoted himself wholly to prayer; but one of the religious was wont to come to him at certain hours, and at intervals the man of God visited the brethren. And in this place there is now a splendid city in honour of the most holy Moling, which, from his small cell, is called Teach-Moling, *i.e.*, the House of Moling."

In this ancient life there is also an account of the building of a Duirtheach or Oratory of wood for St. Moling, the artificer being the celebrated St. Gobban, whose reputation as a builder under the appellation of *Gobban-Saer*, is still vividly preserved in the traditions of most parts of Ireland, and of whom in the ancient Life of St. Abban, published by Colgan, it is prophetically said that his fame as a builder in wood, as well as in stone (*Saer* signifies a builder or a carpenter—*Joyce*) will exist in Ireland to the end of time. "Quidam famosissimus in omni arte lignorum et lapidum erat in Hibernia nomine Gobbanus, cujus artis fama usque in finem sæculi erat in ea." (AA. SS. p. 619.) According to the legend, when the artificer demanded the payment agreed on with Moling for his labour, namely, the full of the Duirtheach of rye, the saint bid him turn its mouth up, and it should be filled, whereupon "Gobban laid hold of it by both post and ridge, so that he turned the Duirtheach upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other. (*Translated by Petrie*).

There are many traditions in the neighbourhood illustrating the extraordinary skill of Gobban-Saer. It is stated that when, after building this Duirtheach, he noticed any loose plug or wedge in the roof, he drove them home by throwing up his hammer at it.

Another tradition relates how he effected his escape from the King of Scotland, who, having employed Gobban to build him a palace, purposed then to put him to death, so that there might be no other palace equal to it. Gobban getting to suspect his wicked intent, sent the King's son for the *Dheodha*, which was at the bottom of his work-box. When the King's son reached Gobban's house, and asked for the Dheodha (which means the *crooked and straight*), Gobban's people concluded that their master must be in some danger. They told the prince to look for what he wanted in the box, and, whilst he was stooped over it, they tilted him in, and kept him there until the King sent back Gobban in his stead.

ANNALS OF TEACH-MOLING.

A.D. 696. St. Moling Luachra, Bishop, died.—*Four Mastecs.*

A.D. 930. Duibhliter, son of Sealbhach, Abbot of Teach-Moling, died.—*Id.*

A.D. 951. The plundering of Teach-Moling from the sea, by Laraic.—*Id.*

A.D. 965. Cairbre, Abbot of Fearna-Mor and Teach-Moling, died.—*Id.*

A.D. 1138. Teach-Moling was burned.

A.D. 1323. On the Friday within the octaves of Easter Philip Tallon, with his son and twenty-six of the Codhlitanys, were slain by Edmond Butler, rector of Tullow, who, aided by the Cantitons, dragged them out of the church, and burned the church of Thamolyn, with the women and children, and the relics of St. Molyng.

"A.D. 1323. Feria 6 infra Octavas Paschæ, occisus est Philippus Talon, cum filio et circiter 26 de O'Cod. . . tanys, per Edmundum le Botiller rectorem de Tylaht et Cantitonenses, qui eos de ecclesia extraxerunt, et sancti Molyng reliquiis combusserunt.—*Friar Clyn.*[1]"

A.D. 1348. In this year, and chiefly in September and October, there came together from various parts of Ireland, Bishops and Prelates, Churchmen and Religious, Lords and others, and commonly all persons of both sexes, to the pilgrimage and wading of the water at

[1] The O'Codhlitans were a County Carlow family, now reduced to poverty. The name is now Collatan. The Cantitines were a sept of Anglo-Norman descent, now *anglice* Condon. The Anglo-Irish family of Talon were settled at Agha, County Carlow. Philip Talon, whose death is here noticed, had evidently sought sanctuary in the Church of St. Mullin's. (*Note to Annals of Clyn, by O'Donovan*).

Thath-Molyngis, in troops and multitudes, so that you could see many thousands there at the time for many days together. Some came from feelings of devotion, but the others—and they the majority—from dread of the plague, which then grew very rife. The pestilence deprived of human inhabitants villages and cities, and castles and towns, so that there was scarcely found a man to dwell therein; the pestilence was so contagious that whosoever touched the sick or the dead was immediately infected and died; and the penitent and the confessor were carried together to the grave; through fear and dread men scarcely dared to perform the offices of piety and charity in visiting the sick and in burying the dead; many died of boils, and abscesses, and pustules on their shins and under their arm-pits; others died frantic with the pain in their head, and others spitting blood. "Hoc anno et maxime mense Septembris et Octobris, convenerunt undique de diversis partibus Hiberniæ, episcopi et prelati, viri ecclesiastici et religiosi, magnates et alii, et communiter omnes utriusque sexus, ad peregrinationem et vadationem aquæ de Thaht-Molyngis, turmatim et in multitudine, sic ut multa milia hominum simul illuc multis diebus convenire videras, quidam venerunt devotionis affectu, alii (sed plures) pestilentiæ metu quœ tunc nimis invaluit, quæ primo juxta Dubliniam apud Howlit (Dalkey, *in margine*), et Drouda incepit; ipsis civitates Dubliniam et Drouda fere destruxit et vastavit incolis et hominibus. Ita ut in Dublinia xiiii. millia hominum mortui sunt. Hæc pestilentia ab oriente, ut dicibatur, incepit, et per incredulos et Saracenos transiens, de eis octo millia hominum interfecit."—*Clyn's Annals.*

The Rev. Dean Butler, the editor of Clyn, remarks that "the pestilence described in Clyn as occurring in 1348, was the Black Death. In the Province of Avignon, where the Pope then resided, it raged with great violence; five hundred a day died, and the whole number of deaths there was sixty thousand. The author remarks that as the existing cemeteries were totally insufficient to contain the number of dead, "Dominus ipse Papa ordinavit unum cemeterium novum consecrari in quo mortui ex clade pestilentiæ interfecti reconderentur. Ita ut a mense Maii usque ad Sti. Thomæ translationem, quinquaginta millia et eo amplius corpora sunt sepulta in eodem cemeterio." The cemetery which Pope Clement VI. consecrated was nothing less than the river Rhone itself, into which the bodies were

cast, yet, by reason of that solemn benediction of the river, were considered to receive Christian burial. (*Tortæus*).

A.D. 1347. The town of Teach-Molyng was rebuilt by Walter Bermingham, then Justiciary of Ireland. "Reedificatur villa de Thagmolingis per Walterum Bermegham, tunc justiciarium Hiberniæ."—*Clyn's Annals.*

From a document preserved amongst the records in the Bermingham Tower, Dublin Castle, it appears that in pursuance of an order of the year 1581, a sum of £350 was levied off the Counties of Wexford and Kilkenny, and the Cities of Waterford and Kilkenny, for the purpose of erecting a tower at St. Molin's, to guard the navigation of the river Barrow against the Kavanaghs. The remains of a tower—most probably the one here referred to—were removed, and the materials used in the building of the present St. Mullin's Mills.

On the 18th of March, 1642, a battle was fought at Ballybeg, near St. Mullin's. The English, under James, Marquis of Ormonde, on their march from Ross, were there encountered by Lord Mountgarret and General Preston at the head of a well-disciplined and well-armed contingent of 3,000 horse and 10,000 foot. Ormonde defeated the confederate generals, and compelled them to save themselves and the remnant of their army by a speedy retreat to Kilkenny. The night after this battle Ormonde's army encamped over against Graig-na-managh. *Meehan's Hist. Confederation.*

Amongst the collection of manuscripts in Trinity College, Dublin, is the Evangelistarium of St. Moling, with its ancient box, called the Liath Meiseth, which was for many years an heir-loom in the family of Kavanagh of Borris-Idrone. It was presented by them, together with the Charter Horn and the Figeen, to the Museum of the College, where it is now deposited and carefully preserved. It is made of brass, cased in silver, and, when presented to the University, contained a number of loose sheets of vellum, on which were written some extracts from the Gospels, and prayers for the sick in the Latin language, but in the Irish character. *Ryan's Hist. Co. Carlow.*

The present remains of St. Moling's Monastery consist of four ruined Churches or houses, with a small cell, erected at the east side of the monastery, said to have been St. Moling's cell. Opposite to this is an ancient cross, which was broken, but lately the portions have been reunited.

St. Moling was regarded by the Clan Kavanagh as their special Patron Saint. St. Mullin's has been the burial-place of the Kavanaghs, Kings of Leinster, and it continues to be the place of interment of their descendants. It is related that the funeral of the great Art MacMurrough reached from Ross to St. Mullin's, a distance of about six miles. The base of a Round Tower was discovered here some few years ago by persons employed by the Board of Public Works in repairing the ruins of the buildings. The remains of a spiral staircase which led from one of the monastic buildings to the entrance of this tower still exist; at the door of this stairway one of the iron hinges may still be seen, fast in the wall where upwards of a thousand years ago it was originally set. The fact of having been covered up by *debris* may have helped in preserving it.

St. Moling's Well is also here, the entrance to which is of similar construction to those of the earliest architectural stone buildings in Ireland.

The Feast of St Moling is calendared at the 17th of June. There is also a second feast connected with this place thus entered in the Martyrology of Tallagh:—*Moshiloc Dalta Moling*,—or the Dedication of the Church of St. Moling, occurring on the 25th of July. The pilgrimage to the shrine of St. Moling has been observed from a very remote period. We have seen it referred to as a well-established practice in A.D. 1348. The mode of expression used by Friar Clyn in reference to that period:—"The pilgrimage and wading of the water" accurately describes the formula still observed by pilgrims. They first make the rounds and drink of the Well, they then wade barefoot through the stream, and proceed to each of the ruined chapels in succession, reciting certain prayers at each of these stations. They conclude by bestowing an alms on the poor, of whom there are sure to be several present on the feast days referred to. The Pilgrimage is generally made in thanksgiving for recovery from sickness, and in fulfilment of a promise made either by the sick person or on his behalf. But others visit this sacred spot to seek a cure through the intercession of St. Moling. That their faith has been frequently rewarded by their petitions being granted there can be no reasonable cause to doubt.

There is at St. Mullin's a great Dun or Tumulus marking, most probably, the last resting-place of some Irish warrior or chieftain of

pagan antiquity. From this moat a fine view may be obtained, embracing the old monastic ruins, the river Barrow flowing majestically on to the sea, with its elevated and richly-wooded banks, and joined at this spot by an humble tributary. This rivulet passes through a deep ravine from the village of Glyn to St. Mullin's, a distance of one mile, and presents many points of attraction to lovers of the picturesque. Campion, in his *Historie of Ireland*, thus accounts for the construction of this ravine: "*Molingus*, the successor of *S. Madoc*, being Bishop, tooke himselfe to voluntary labour, and with his owne hands drived a running spring to his monastery, enduring that travaile dayly, after prayer and study, eight years together."

In a small square enclosure in the graveyard of St. Mullins is a stone altar arched overhead, where, according to tradition, Mass used to be celebrated in penal times; a scout posted on the top of the adjoining moat protected the priest and his congregation against a surprise. Left of this altar there is a slab of black marble set in the wall, on which appears the following inscription:—"Here lieth the body of Bryan Kavanagh, of Drummin, of the family of Ballyleaugh. A man remarkably known to the nobility and gentry of Ireland by the name of Bryan Nestroakè, from his noble actions and valour in King James's troops in the battles of the Boyne and Aughrim. He died February the 8th, 1735, aged 74 years. Also the body of his wife, Mary Kavanagh, *alias* Murphy, with foure of their children. R.I.P."

Bryan Kavanagh is said to have got the appellation of Nestroakê from a sabre-cut mark upon his face received in the battle of Aughrim. There are many other monumental inscriptions to the Kavanaghs here which may be omitted.

A tomb-stone lying flat and partly defaced, has a large central cross, and a marginal inscription in Latin, notifying that it is the last resting-place of Daniel Kinsellagh, who died 8th November, 1646. Another slab is to the memory of Patrick Doyle, and his wife, Catherine, *who lived to the age of* 126 *years*.

SUCCESSION OF PASTORS.

In the Registry of Parish Priests, made in 1704, the Rev. James Ryan, residing at Turra, aged 53, ordained in 1678 at Kilkenny, by Dr. Phelan, is returned as P.P. of St. Molling's. His sureties were Bryan Roach, of Turra, and Turloah Byrne, of Lossgligan, in said county, gentlemen.

In a Government Return, made in 1731, William Jacob is stated to be the Popish Priest of St. Mullin's. It is also recorded that there is one Mass-House there.

In a Return made in 1765 by John Royse, Hearth Money Collector, it is set forth that in St. Mullin's there were three Protestant houses, 423 Roman Catholic houses, five Protestant inhabitants, 846 Roman Catholic do., two Priests, (names not given), and two chapels. (The Returns here referred to are preserved in the Public Record Office, Dublin). It appears likely that the Rev. Laurence Cloony, who is interred at St. Mullins, and whose epitaph states that he was 49 years P.P. of Graig, had also at the same time charge of the Parish of St. Mullin's. He died in the year 1796, and it was in that year that the Rev. Thomas Moore (of the Moores of Leix) was appointed Parish Priest. To him succeeded the Rev. Thomas Dowling (from near Ballyroan, Queen's County). After Father Dowling—who died on the 2nd of June, 1824, having been P.P. for 28 years—the Rev. Timothy Kavanagh was P.P., and on his translation to Newbridge, Co. Kildare in 1837, the Rev. Daniel Maher succeeded, who died 6th March, 1851, aged 61 years, having presided over the Parish for 20 years. To Father Maher succeeded the Rev. Michael Dwyer, who died on the the 7th of May, 1867, aged 58 years. To Father Dwyer succeeced the present respected Pastor, the Rev. Joseph Ferris.

NOTES ON THE ANTIQUITIES OF THE UNITED PARISHES OF BALLYCALLAN, KILMANAGH, AND KILLALOE.

(BY REV. J. HOLAHAN, C.C.)

PARISH OF BALLYCALLAN.

This Parish is situated west of Kilkenny, and extends from the Two-Mile Bridge on the Kilcreene Road to within one mile of Callan. It consists of a union of the ancient Parishes of Ballycallan, Kilmanagh, and Killaloe. Its greatest length is about nine miles, and it is said to resemble a figure of 8. It is bounded by the following parishes in this and the adjoining diocese of Cashel, namely—St. Patrick's, St Canice's, Ballinamara, or Freshford, Tullaroan, Ballingarry, Callan and Danesfort. The Parish of Mullinahone comes within a few perches of it, but does not join it. The Munster River divides it from the Parish of Ballingarry for about two and a-half miles of its length.

There are three Catholic Churches in the parish, viz.:—Ballycallan, Kilmanagh, and Killaloe; five graveyards, or cemeteries, viz.:—Ballycallan, St. Michael's Church, Kyle, Kilmanagh, and Killaloe. There are also two modern Protestant churches—one in Ballycallan and one in Kilmanagh; but service has not been held in Ballycallan since year 1872.

Ballycallan.—The extent and boundaries of the townland of Ballycallan are much disputed. On the Ordnance Survey of 1841 there appears a townland of that name which contains the graveyard and adjacent grounds. It is stated by some that the place called Balevan or Belevan, near Ballyfrunk, was the site of the principal hamlet of Ballycallan. This would appear to receive some confirmation from the circumstance that in an inquisition made at Thomastown on the 4th June, 1623, it is stated that John Grace, of Courtstown, held the townland of Dowrath from the Count of Desmond, as of his manor of Ballycallan. Desmond's manorial residence must have been the most important locality in Ballycallan. But, after the

Cromwellian settlement, when the Evans supplanted the Desmonds, the mansion-place of the latter became the Balevan or town of the Evans, just as the name Clonmoran was changed into Castleblunden, after that property had been conferred on the first member of the Blunden family at the same period.

St. Bridget, or Brigid, of Kildare, is the patroness of the Parish of Ballycallan. Her festival is observed on the first of February.[1] On the eve of the festival children and men may be observed wending their way to the churchyard. The surface of the graves is dug up, sand is placed upon them, they are raised, made smooth, and neatly rounded. They are then decked with holly and ivy, and other evergreens, together with such flowers as can be procured. The "Pattern" day is usually celebrated on the following Sunday. Pilgrimages were made at the site of the ancient Church near the cross roads of Ballycallan, until about fifty years ago.

In this churchyard are interred the remains of a benevolent gentleman, Joseph Evans, Esq., of Belevan, near Ballycallan. He has been a great benefactor to many persons, both in the city and county of Kilkenny; for he it was that established Evans' Asylum in the city, the funds for the support of which are derived from the rents of his extensive property in this parish and in the parish of Tullaroan.

Annexed is a copy of the inscription on his tomb:—

Sacred

to the memory of

JOSEPH EVANS, Esq.,

Of Belevan,

Who died on the 7th day of August, 1818,

Aged 72 Years.

He founded and endowed, in the City of Kilkenny, an Asylum

for decayed servants and Orphan Children, and left

an ample bequest in aid of the other

established Charitable Institutions.

1 The Protestant church occupies the site of the ancient Catholic church.

On another tomb is the following inscription:

Here
lieth the body of
JOSEPH EVANS,
of Balevan,
in the County of Kilkenny, Esq.,
who departed this life
the 26th of February, 1788,
in the 89th Year of his age.

About three-quarters of a mile south of the old Church of Ballycallan is pointed out St. Bridget's Well. It is in a neglected state in a bog. The water seems very good, though not much used, except by cattle, as it is *now* too far away from the people. But, there is a field called "the orchard" at the western side of the church, and separated from it by the road leading to Grange. According to local tradition, St. Bridget's well was in the "orchard" until modern times. It is said the well was dishonoured in some manner, and changed its position in consequence.

In Rossdama, within less than a mile of Bridget's Well, is a "holy well," over which grew an oak tree called "the Blessed Tree." Pilgrimages were made at this well on the Feast of St. John the Baptist, until about fifty years ago. The visitors to the well usually left on the tree pieces of cloth as votive offerings. The old people say that in their fathers' time the tree fell down, and rose again after nine days. My informant said he knew a man named Holden, who set fire to the tree. The tree burned until the upper part of it fell down. Holden and all his children died immediately after. He also stated that no one would dare to take away the portion of the tree that had fallen, until he himself was foolish and temerarious enough to do so. But he bitterly regrets having ever meddled with it. "For," said he, "I had a very beautiful child that died soon after." A portion of the trunk still remains, but is quite hollow. Boughs are again growing out of this hollow trunk.

MICHAEL'S CHURCH.—The Church of St. Michael was situated between the hamlet of Goldenfield and the monument bush at Damagh

The churchyard is still used as a cemetery.[1] It appears from an inscription on a very plain *headstone* that this church was built by William Smyth, Esq., who died in 1655. He was eldest son of ——— Smyth, of Long Ashen, near Bristol, in England. According to a local legend the design of the founder was to erect his church near the ancient mansion place of the Smyth family, the site of which is now occupied by the hospitable residence of P. Kelly, Esq., Damagh. Towards the end of September Mr. Smyth accordingly commenced the work, the traces of which are still pointed out. But, to the great surprise of himself and his family, on the night of the vigil of St. Michael all the building materials were transferred—(whether by natural or supernatural means I cannot aver)—to the site of the present church of St. Michael; which miraculous circumstance he accepted as an intimation from the very highest authority, human or divine, that his intended church should not only be built in the place to which the materials had been carried, but also that it should be dedicated to St. Michael.

According to an inscription on another stone, the church was rebuilt by John Smyth, who died in 1708, and is buried within the church. How the church should require to be rebuilt within so short a period I am at a loss to explain.

The outlines and some portions of the walls of the church still remain. It was of an oblong form, being fifty-eight feet long and nineteen feet wide. The walls were only twenty-three inches thick. A portion of the western gable is about thirteen feet high. There was a door at the south side, and the altar stood at the east end. The northern side-wall was supported by three buttresses. About sixty years ago the roof fell off this church. The *pattern* is celebrated on the Sunday after St. Michael's day, the 29th September.

Though there is no prayer on the monuments for the repose of the soul of the founder, yet the fact of a pattern being held there, and the tradition of the neighbourhood that no Protestant was ever interred in this graveyard, show that the church was erected for Catholic worship. Two of the *headstones*, belonging to the Smyth family, were formerly mural entablatures. The recesses in the walls from which they fell are still visible.

[1] There was a Father Cahill, from James's-street, Kilkenny, buried here, upwards of fifty years ago. His grave cannot be pointed out.

These memorial slabs have been appropriated by other families, and bear the following inscriptions:—

D. O. M.

Heere lyeth the bodiie of William Smyth, of Damage, Esq., some tyme secretarie to James, Earle of Ormonde and Ossorie.

Long after all was made, I made, was marr'd
By error of my parents e're I err'd
For to the world I came (trough theyr offence,
A sinnfull creature in mine innocence.
Through all my life (sinnes burthens on me lay,
Yet the deere lambe of God tooke them awaye.
Reader each frend (at least remember me,
And doe as I (in life) thus did for me.
Lord helpe all those which have holpen mee,
Or prayed for me, or shewed to me any deed of pittye.

In Domino obdormivit 24 die mensis Aprilis.
Anno Salutis, 1655.

ANOTHER INSCRIPTION.

William Smyth, Esq., Eldest son of
Smyth, Esq., of Long Ashen, near Bristol, Built
This church and dyed on the 24th day of April,
1655, Aged 65 years.
Mary Smyth, Alias Kinsman, wife to said
William dyed on the 16th of May, 1658.
Laurence Smyth, son to said William, was
Killed at the siege of Drogheda on the 11th
day of September, 1649, aged 28 years. Anna
Maria Smyth, alias Prebitzer, wife to said Laurence,
dyed at Bilbao on the 23rd day of January, 1676.
Valentine Smyth, son to said Laurence,
dyed at Bath on the 15th day of March, 1700,
aged 59 years. Mary Smyth, alias Bryan,
wife to said Valentine, dyed on the
21st day of March, 1706. John Smyth, son to said
Valentine, dyed on the 8th day of June, 1708, aged 41 years.
Jane Smyth alias Read wife to said John,
died on 28th day of August, 1747, aged 71 years.

The above will appear more clearly from the following arrangement :—

Wm. Smyth, who built the church, *d.* 1655, *a* 65 years, *m.*
Mary Kinsman, *d.* 1658.
|
Laurence Smyth, killed at the siege of Drogheda, 11,9, 1649, *a.* 28, *m.*
Anna Maria Prebitzer, *d.* 1676.
|
Valentine Smyth died in Bath in 1700, *a.* 59, and was *there* interred in St. Michael's church, *m.*
Mary Bryan, *d.* 1706.
|
John Smyth, who rebuilt this church, *d.* 8, 6, 1708, *a.* 41, *m.*
Jane Read, *d.* 28, 7, 1747, *a.* 71 years.

It appears from the above that there was a St. Michael's church in Bath, and some incredulous people would suppose that it was owing to this circumstance, rather than to that given above in the legend, that the church was dedicated to St. Michael.

The Smyths were brought from England by the Ormondes, from whom they obtained considerable grants of land, not only in Damagh, but also at Ballyline, Westcourt, Callan, etc. Their descendants are still, or were until lately, proprietors in that district.

THE CHURCH OF KYLE, BALLYKEEFFE.—Considerable portions of the walls of this church are still standing. They were well built with the stone of the district and lime cement, being thirty-four inches in width. The gables are nearly entire, and portions of the side walls are eight or nine feet high. The exterior length of the Church is forty-eight feet, and the breadth twenty-four feet. There is a double belfry on the western gable, which is about twenty four feet high. A doorway is still traceable in this portion of the building. At the right hand side on entering through this door a holy water stoup, formed of stone, projects from the wall. There is a small window in the east end. The altar stone is nine feet long, by three feet wide. It is now buried in the floor near the western gable, where it seems to have been placed when the church was used as a ball-court. Old Father Laracy had some of the stones of this church removed to Ballycallan for the purpose of building a porch to the old chapel (the present schoolhouse). But no one would

dare to remove a stone from the church until, by great persuasion and his own example, the priest prevailed on the people to do it. Some interments are still made here.

Besides these ecclesiastical ruins, it may not be out of place here to call attention to the castle of Ballykeeffe. This castle belongs to the Shortalls, a wealthy and powerful sept in the county Kilkenny from the beginning of the thirteenth century. Their principal mansions were at Ballylarcan, near Freshfoad, Ballykeeffe, Claragh, and Odogh, or Three Castles. The Ballylarcan branch were acknowledged as head of the family. They lost their estates in the seventeenth century, when Cromwell overran the country. The following is a translation of a Latin inscription on a tomb over a member of this family in St. Canice's Cathedral, Kilkenny[1] :—

"Here lieth James Schorthals, Lord of Ballylarcan,
And of Ballykif (Ballykeeffe), who caused this
Tomb to be erected in the year of our Lord MCCCCCVII.,
And Katerina Whyte, his wife. Eighty days indululgence
Are granted to any who shall say the
Lord's Prayer and the Angelic Salutation for
their souls and the souls of their parents."

The annexed inscription on the belfry tower of the Black Abbey, Kilkenny, was discovered a few years ago, when some alteratioms were being made on the venerable old church adjoining the tower :—

"Pray for the souls of James Schortal, Lord of Ballylarkin
and Ballykeeffe, and of Catherine Whyte, his wife, who
gave to the men employed in the building of this belfry their
daily wages from the beginning to the end."

CORRSTOWN CASTLE.—There was another castle in Corrstown, the site of which is still pointed out in a field called the "acres." This castle belonged to the Graces, the Barons of Courtstown, from which it was distant only about three miles. The same spirit of vandalism to which the historic and grand old castle of Courtstown was forced to yield, has also destroyed the castle of Corrstown. About sixty years ago it was thrown down to obtain stones for building a forge and

[1] See History of St. Canice's Cathedral, by Rev. J. Graves and Mr. J. Prim.

for repairing the roads! The peasantry still say "it did not end well" with the authors of this barbaric deed.

BOUNCESTOWN CASTLE.—Bouncestown was the ancient name of the townland of Mountgale. About one hundred and fifty years ago this property came into the possession of a Mr. Gale, from whom it takes its name. A circular mound is here pointed out near the road-side as the site of the castle of Sir Tobias Butler. According to a local tradition this gentleman was one of the commissioners appointed to draw up the Articles of the Treaty of Limerick.[1] . . .

CLONARD CASTLE.—In the north wall of this castle, and about twelve feet from the ground, is a nicely-wrought slab bearing the date 1675. Underneath are the letters I^L E. This castle, however, is quite modern, having been built about the year 1863, by James S. Loughnan, Esq,, J.P. The slab was then brought from Kilkenny and placed in the castle. In the lawn a piece of masonry, 4½ feet high, by 2½ feet square, supports a stone cross about two feet in height. Transverse length of cross 19½ inches. Thickness of arms, 7 inches.

The following inscription may be seen on a stone in the eastern gable or front of the new parochial church:—

"This church is dedicated to St. Bridget, the Patron Saint of the Parish of Ballycallan."

A.D. 1848.

On another stone is the following:—

"This Church was erected during the famine years of 1847 and 1848 solely by the contributions of the Parishioners of the Ballycallan district.

"The Rev. SIMON FOGARTY, P.P."

The silver remonstrance which, if I mistake not, was exhibited about three years ago at the "Kilkenny or Irish Archæological Society," is about eighteen inches in height, and bears the following inscription around the lunette:—

[1] See Abbé MacGeoghegan's History of Ireland, p. 599: "Articles agreed upon the 3rd October, 1691, between the Right Honourable Sir Charles Porter Knight, and Thomas Conningsby, Esq., Lords Justices of Ireland, and his Excellency, the Baron de Ginkle, on the one part, and the Right Honourable Patrick Earl of Lucan, Piercy Viscount Galmoy, Colonel Nicholas Purcell, Colonel Nicholas Cusack, Sir Toby Butler, Colonel Garret Dillon, and Colonel John Brown, on the other part."

"God be marcifull to the Honnerable Collonell Richard Butler, and his Right Honnorable Lady, Frances Butler, alias Touchet."

The Honorable Colonel Richard Butler was the third son of Thomas Viscount Thurles, by Lady Elizabeth Pointz of Acton, and grandson of Earl Walter "of the beads and rosaries." This Richard was brother to James, first Duke of Ormonde. He was settled at Kilcash, and in 1639 had a confirmation of Garryricken and other lands in the counties of Tipperary and Kilkenny, with a limitation thereof to his heirs male. This gentleman, joining the Irish in 1641, was made governor of the County Wexford, and had the rank of Lieutenant-General in the Irish army. He married Lady Frances Touchet, youngest daughter of Mervyn, Earl of Castlehaven. He is the direct ancestor of the present Marquis of Ormonde, and died in 1701. It may be here observed that the second daughter of the Earl of Castlehaven, Lady Dorothea Touchet, was married to Edmund, fourth Viscount Mountgarret, and son of Richard, President of the Confederates at Kilkenny. As reference shall be again made to this distinguished family, the following table will show more clearly to whom allusion is made :—

Sir Pierce Butler, 8th Earl of Ormonde and 1st Earl of Ossory, *d.* 1539 = Margaret Gerald, or Fitzgerald. (*Mairgiad Ghearoid*) 2nd daughter of Gerald, 8th Earl of Kildare, *d.* 1542.

- James, 9th Earl of Ormonde & 2nd Earl of Ossory; was poisoned 1546 = Joan, daughter and heiress of James, 11th Earl of Desmond.
  - Thomas, 10th Earl *d.* 1614. = Elizabeth, second daughter of Lord Sheffield.
    - Elizabeth = Sir Richard Preston, Earl of Desmond.
    - Sir Walter of Kilcash ("of the beads and rosaries") 11th Earl of Ormonde, *d.* 1632. = Helena, his second cousin, daughter of Edmond, 2nd Visct. Mt. garret.
      - Thomas, Viscount Thurles drowned in 1619, in his passage from England. = Elizabeth Pointz of Acton.
        - James, 12th Earl successor to his grandfather creat. Marquis in 1642, Duke of Ormonde, 1661, *d.* 1688 = Elizabeth Preston, Baroness Dingwall, his third cousin.
          - Thomas, the gallant Earl of Ossory, *d.* 1680. = Lady Amelia Nassau.
        - John *unm.*
        - Richard of Kilcash, *d.* 1701. = Lady Frances Touchet.
          - Walter of Garryricken, eldest son of Richard, died before his father.
  - Edmond
  - John of Kilcash = Catherine, daughter of Cormac MacCarthy Reagh.
- Richard, created *Viscount Mountgarret.*

James, 13th Earl successor to his grandfather, as Duke of Ormde. Attainted 1714; *d.* 1745. = Mary, daughter of Duke of Beaufort.

Mary died without issue. = Lord Ashburdham

Charles, Earl of Arran; 14th Earl, 3rd Duke; and Marquis, but not aware of possessing those dignities. He died without issue in 1758. = Elizabeth Crew.

Thomas of Kilcash, succeeded his grandfather; *d.* 1738.

John, 15th Earl, but not aware of it; died without issue; was s. by his first cousin, Walter 16th Earl.

John of Garryricken, s. by his son.

Walter of Garryricken, 16th Earl (whose name is on the cope), only son of John, *d.* 1783.

John Butler, Esq., of Garryricken, 17th Earl of Ormonde, restored to the Earldom of Ormonde in 1791, by a decision of the House of Lords, *d.* 1795. = in 1769, Lady Anne Wandesforde, daughter and sole heir of John, last Earl of Wandesforde.

Walter, his successor, 18th Earl, *m.* daughter and sole heir of Hart Price Clarke, no issue; *d.* 1820.

John Wandesforde, *d.* 1796.

James, 19th Earl and 1st Marquis, *d.* 1838. = Louisa Staples.

Charles Hardward Butler Clarke Southwell Wandesforde, Castlecomer, *b.* 1780. = in 1812 Sarah, daughter of the second Earl of Carrick.

John Earl of Ossory and second Marquis, *b.* 1808 *d.* 1854. = Frances Jane Paget, in 1843.

James Ed. William Theobald, present Marquis.

Creations—Earl of Ormonde, 2nd November, 1328; Earl of Ossory, 23rd February, 1527-8; Marquis, 1825; Peerage of the United Kingdom, 1821.

The preceding chart begins with the eighth Earl of Ormonde, father of Lord Mountgarret. Many strange stories are told about his wife, commonly known as *Mairgiad Ghearoid.*

There is also in this parish an old humeral veil, and an old cope for Benediction of the Blessed Sacrament. The cope has worked on the inside in black thread the following words:—

The Gift of Mrs. Butler to the Parish of St. Mary's. Pray for the soul of Walter Butler, Esqr., of the Castell of Kilkenny, who departed this Life the 2d of Iune, 1783.

This cope and veil are in a good state of preservation, and are still used at Benediction. There is one word on the cope not so legible as the others. The stitches have been entirely removed from one letter of this word, and partially removed from the other letters of the same word. But the marks of the stitches still remain. The word is Mary's.

It was the above-named Walter Butler who contributed to build St. Patrick's chapel in the city, as appears from the inscription upon a mural entablature at tho Gospel side, of which the following is a copy:—

" In November, 1781, the foundation stone
Of St. Patrick's Chappel was laid and finished in
March, 1782, under the administration of the
Rd. Joseph Clarke, P.Pt., at the Expense of Walter
Butler, Esqr., & ye Parshnrs.
God prosper him and his consort, & their
Issue in this world, and grant them everlasting
Bliss in the next.
Amen."

Their issue was John Butler (called "Jack of the Castle"), 17th Earl of Ormonde and Ossory, who married Lady Anne Wandesforde, daughter and heir of John, Earl of Wandesforde.

But to return to our subject. It was said there was a chapel formerly at the quarries near John Murphy's house at Dowrath. The old road from Kilmanagh passed by this place, and thence on to Ballyhack. It is probable that after the Catholics had been driven from the ancient church of Ballycallan they built a chapel on the hillside at Dourath. There is not a stone upon a stone of this building now remaining. The site alone is pointed out. Nor was it used

as a place of worship within the last one hundred and fifty years. The house now used as a school had been the chapel previous to the year 1848. In that year the remains of three priests were removed from the old chapel to the new Parochial Church. These were old Father Laracy, P.P., Father Egan, C.C., a native of Ballykeeffe, and Father Grace, P.P.

Father Laracy was re-interred under the high altar; Father Egan at the Gospel side, in the southern transept; and Father Grace at the Epistle side, in the northern transept.

In this church are also interred the Rev. Simon Fogarty, P.P., and Rev. Richard Cass, C.C. There is no monument to commemorate the name of the kind and accomplished Father Cass; but I hope this want shall be supplied in the course of a short time.

An old manuscript was presented to the Ossory Archæological Society by the Rev. T. Kelly, Adm., St. Mary's. It is entitled "A List of the names of the Parish Priests, as they are registered at a General Sessions of the Peace at the old Tholsel, City of Kilkenny, and Grace's Old Castle, for the County, on the 13th July, 1704, and were returned to the Council Office, Dublin, pursuant to an Act of Parliament at the period."

From that paper it appears that Richard Shortal (aged 45) was registered as Parish Priest of Kilmanagh, Killaloe, Keilballykeeffe, and Temple Micheal. He was ordained at Rome by Cardinal de Angelo in the year 1685. The sureties for his good conduct were Edmd. Coursey, of Dereen, County Kilkenny, in £50, and Alexis Kelly, of Ballyellis, said County, £50. The priests were then obliged to be registered, and to give sureties to the Government, if they wished to be allowed to minister the consolations of religion to their devoted flocks. "Tempora mutantur." It will be observed that the word *Ballycallan* does not appear on this register, and the omission is a fact that is not easily explained. Long before the year 1704 Ballycallan had been known as an ancient parish, and a member of the Parochial Church of Callan, its ecclesiastical offices being performed by a vicar from that establishment. It is mentioned as such in the list of parishes drawn up by the illustrious Dr. James Phelan, Bishop of Ossory, and also in the taxation of the diocese made in the

year 1537.[1] But, perhaps, in the year 1704 the Catholics had no place of worship near their ancient church in Ballycallan. Nor, indeed, would they require one along with the Church of Kyle and that of St. Michael; and in this way the omission of the name of Bailycallan may be accounted for.

FATHER IGNATIUS DELANY.—The earliest parish priest of whom there is any tradition among the people was Father Ignatius Delany. He was succeeded by his brother or nephew, Father Cornelius Delany, called in Irish Thahasgh Crohoor. The first child he baptised in the parish was born one hundred and twenty years ago, and hence the date of his appointment may be assigned to the year 1755. He was then only thirty-one years of age.

These Fathers Delany were natives of Upperwoods (Comeris and Castletown), in the Queen's County, and are buried in Kilmanagh churchyard. On a plain limestone slab lying flat on the ground, near the south angle of the church, is the following inscription :—

> "Here lie the body of the Rev. Mr. Cornelius
> Delany, P.P., of Ballycallan, who departed this
> life the 2nd of November, 1783, aged 59 yrs.
> Also, the body of his niece, Mary Delany, who
> departed this life 29th October, aged 16 years."

In the date 1783 the figures 8 and 3 are scarcely legible, being somewhat effaced by children sliding on the stone. The Fathers Delany lived in Killeen, near the Munster River, and have been spoken of as *Parish Priests of Kilmanagh, as if Kilmanagh were then the head of the Parish.*[2]

Dr. Thomas de Burgo succeeded Dr. James Dunne as Bishop of Ossory in 1759. There appears on the list of Canons of the diocese in that year the name of Cornelius Delany, of Kilmanagh. Thus, "the Very Rev. Canon Cornelius Delany, Parish Priest of St. Edan's, Kilmanagh, of St. Bridget's, of Ballycallan, and St. Luanus, Killaloe." In 1777, when Dr. Troy became Bishop, the list of Canons for that year contains the same name, with the same titles, *and in the same*

[1] See "Spicilegium Ossoriense" by Most Rev. Dr. Moran.

[2] Before his death Father Cornelius Delany became possessed of a small farm and house at Clonard, but it is doubtful if he ever resided there. Some of his successors lived in the house occupied by N. J. Harrison, Esq., and it is believed by many that it was from the circumstance of the Parish Priest residing in this district that Ballycallan became the head of the Union.

order. Hence it appears that Kilmanagh took precedence of the other two parishes at that period.

On the 20th of November, 1783, we find the following item amongst the diocesan archives:—

"REV. THOMAS POWER is appointed Parish Priest of St. Edan's, of Kilmanagh, etc., instead of Very Rev. Cornelius Delany, who died on the 3rd of this month." The dignity of Prebendary was not conferred on Father Power, for it appears that on the 5th of December following Rev. Richard Mansfield is appointed Prebendary, or Canon of Kilmanagh, in place of Very Rev. Cornelius Delany, who died on the 3rd of November.

CANON MANSFIELD was Parish Priest of Kells, etc., to which he had been transferred from Muckalee on 15th November, 1783.

REV. ROBERT GRACE.—The next Parish Priest of whom there is any tradition is Rev. Robert Grace. He resided at Clonard, near Ballycallan. A member of his family has informed me that he was grandson to Colonel Robert Grace[1] of Courtstown. It is said that he built the present chapel[2] of Kilmanagh, which consists of a nave and transepts. He afterwards accepted the parish of Gowran, which became

1 Having looked through a pedigree of the Grace family, I have not found any account of Father Grace. Perhaps his mother was a Grace, of whom no mention is made. The parishes of Ballycallan, Kilmanagh, and others, were formerly in the patronage of this family. It is recorded that Colonel Robert Grace was son of Baron John Grace, of Courtstown, who died in 1690, and of Elizabeth, daughter of Walter Walsh, of Castle Hoel (near Kilmaganny). In 1687 he was appointed Governor and *Custos Rotulorum* of the King's County, where, in right of his wife (Frances, only daughter and sole heir to Colonel Richard Grace, of Moyelly Castle), he was heir to the Castle of Moyelly and a considerable estate.

Colonel Richard Grace (grand-uncle to Colonel Robert, his son-in-law), was Chamberlain to James II. while Duke of York; Governor of Athlone in 1690, against General Douglas; and in 1691 against General de Ginckle, when he was slain and the town taken. In 1689 Colonel Robert was returned to Parliament for the borough of Thomastown. He was included in the articles of Limerick, where he died in 1691, and was buried in Grace's Chapel, Tullaroan. He had two sons, Oliver and John. John was included in the articles of Limerick, along with his father, but Oliver was not, being then in France, where he died unmarried, nine days after his father. The estates passed to John, who retained them until 1701. It was then made known to the Court of Claims that Oliver had survived his father, and in the eyes of the law he was considered only a nominal possessor. A bill of discovery was filed, and the estates were declared forfeited. They had been held by the Grace family for 530 years, and amounted to 32,870. "See Survey of Tullaroan or Grace's Parish). This book is now rare, and would well repay the cost of re-publication.

2 The galleries were subsequently erected by an energetic curate, Father Peter O'Keeffe.

vacant on the 3rd of March, 1801, by the death of Rev. Nicholas Kealy, P.P. Gowran continued to be the scene of Father Grace's labours until his death in April, 1816.

REV. RICHARD LARACY, P.P.—Rev. Richard Laracy, P.P., succeeded Father Grace. There is no inscription on any monument to preserve his memory. Subjoined is an extract from the *Leinster Journal* of Saturday, December 4th, 1819:—

"Died, on Saturday, 27th November, 1819, in the 70th year of his age, the Rev. Richard Laracy, P.P., of Ballycallan. If simplicity of life, and amiability of manners, and zeal in the discharge of pastoral functions, and charity and universal benevolence towards his flock and towards all mankind were ever united, "and that they were" in any one person, all these virtues shone without one intermitting shadow in the life of this venerable ecclesiastic. He spent his days and he closed them in a manner that exhibited a striking picture of primitive Christianity."

He was interred in the old chapel of Ballycallan, but after twenty-nine years his remains were removed to the new church, and deposited under the high altar. At the funeral office Dr. Marum called on young Father Laracy, one of the curates of the parish, to remove the chalice from the hands of the deceased, and shortly afterwards appointed him his successor.

REV. RICHARD LARACY succeeded his uncle as Parish Priest. In contradistinction to him he was called "young" Father Laracy. After the demise of Father Marum, P.P. of Freshford, in 1824, he was translated to that parish, where he died in September, 1842, aged 61 years. The parochial register of baptisms and marriages dates back only to his appointment. The following is a transcript from the first page:—

A REGISTER
OF
BAPTISMS IN THE UNITED PARISHES
OF
BALLYCALLAN, KILMANA AND KILLALOE,
BY THE
REV. RICHARD LARACY,
APPOINTED PASTOR OF SAID PARISHES
BY THE
RIGHT REV. KYRAN MARUM,
BISHOP OF OSSORY,
ON THE 3RD OF DECEMBER,
1819.

REV. WILLIAM GRACE, P.P., succeeded young Father Laracy in the year 1824. He was born in Callan,[1] and died on the 4th August, 1840, in the 54th year of his age. He was thirty years in the sacred ministry, sixteen of which he was Parish Priest of Ballycallan. His remains were removed from the old chapel, and re-interred at the epistle side of the High Altar, in the New Church.

REV. PATRICK WALSH was appointed P.P. in 1840. He was born in the townland of Ballyroe on the Walsh Mountains. He and the immediate members of his family were surnamed *Sasanach* to distinguish them from other families of the Walshes, who are very numerous in that district. Having governed the parish upwards of four years, he died at the house of his nephew, or rather his own house at Urlingford, where he had previously laboured on the mission, and is buried in the chapel of Kilmanagh. His death occurred on the 14th of March, 1845, in the 72nd year of his age, and the 44th of his sacred ministry.

REV. SIMON FOGARTY, P.P., was the *last* parish priest appointed by Dr. Kinsella in 1845. He was born at Glissaun,[2] in the parish of Tullaroan, within a few perches of the parishes of Kilmanagh and Ballingarry. Worn down with the labours of the mission, old age,

1 Though born in Callan, he belonged to the Graces of Ballinamara.
2 Glissaun is now pointed out to the traveller as a place from which many families were "cleared off" by a certain gentleman not unknown to fame. Their houses are now a heap of ruins; whilst their farms have been converted into the "fertile mother of flocks and herds."

and infirmity, his last illness overtook him while on a visit with his old friends, Mr. and Mrs. P. Ryan, Kilkenny. Becoming suddenly sick in the evening, he received the last Sacraments, and died the same night, 15th of March, 1870, aged 79 years. His remains are interred in the Parochial Church. He was of a gentle disposition, a holy and a zealous priest, and greatly beloved by his people. The Churches of Ballycallan and Killaloe were built during his administration.

REV. JAMES PURCELL was appointed parish priest on the 21st of June, 1870, and died on the 13th of October, 1873. He began and ended his well-spent life in this parish, being born at the family residence of Ballykeeffe, where his brothers still reside. His missionary career was a laborious one, and especially so during the famine years, when he was chaplain to the workhouse in Kilkenny. God alone knows all the good works he then performed in ministering to thousands of the sick and dying. May his reward be very great in heaven. He is the first priest interred in the Chapel of Killaloe.

REV. JOHN DUNPHY, P.P., was born in the parish of Durrow, Queen's County. After spending some years in St. Kieran's College, Kilkenny, he entered Maynooth in 1845, and joined the class of Natural Philosophy. In 1850 he was ordained priest, and as there was no vacancy then in the Diocese of Ossory, he accepted a mission in Down and Connor. Having spent three years in Belfast, on a very laborious mission, he was appointed in 1854 to the curacy of Rathdowney, in his native diocese. On the 8th of December, 1873 he received his appointment as Parish Priest of Ballycallan. About the 8th of February following a deputation of sixteen of his late parishioners waited on him at Graigue Cottage, to present him with an Address, and to testify, in a very substantial manner, their appreciation of his labours amongst them. Father Dunphy is the oldest of eight brothers, four of whom are priests. Patrick, the youngest brother, died in Minor Orders, while an ecclesiastical student of Maynooth College. Their only sister joined the Order of the Poor Clares, and died a nun at Harold's Cross, Dublin.

On a mural monument of white marble, in the New Chapel of of Ballycallan, the following epitaph is inscribed :—

" Sub hac mole jacet Michael Egan
Ordinis sacri cui, nomine antiquo
Non minus Fama prœclara, illuxit
Ingenio dives Zelo, charitate, Prudentia, Pietate,
Vitam illustravit
Cœcis et errantibus Lumen, Pauperibus juvamen, Viduis
et advenis Solamen, viatoribus exemplar
Gregi, æque ac Saluti suæ incubuit,
Heu ! Morbus pnlmonarius cursum arripuit,
Finemque illi antemeridianum signavit.
Die Octobris 24 anno 1832 Ætatis suæ 36.
Requiescat in pace. Amen."

Copy of an inscription on a tombstone in Ballycallan Churchyard is here deserving of a place :—

" Here lieth the body of the Rev. Edmd. Walsh, who departed this life on the 21st day of May, 1803. Aged 34 years. His ready compliance with every clerical duty, his affability, and sweet manner of pleasing endeared him to all his acquaintances.

Requiescat in pace. Amen."

FATHER WALSH was born at Curragh, near Goldenfield, in this parish, where his relatives still reside. He lived at Kilmanagh, as curate of the parish, and died there in the low, long house occupied by Mrs. Lanigan.

Kyle-Ballykeeffe and Ballykeeffe, now in this parish, belonged to the parish of Grange until the death of the Rev. William Swift in 1817. Father Swift was born in the province of Connaught, died in Burnchurch, and is interred in the churchyard of Grove, or Tullachanbrogue (*i.e.*, the badger's grave), near Cuffsgrange. As he was pastor of a portion of this parish we have copied the following epitaph from his tomb :—

"Underneath lies the body of the Reverend William Swift, Parish Priest of Burnchurch, Grange and Danesfort. He departed this life on the 25th day of April, in the year of our Lord, 1817, aged 74 years, twenty-seven of which he spent in the faithfnl and zealous discharge of every pastoral duty.

May he rest in peace. Amen."

This paper has now grown to a greater length than was at first intended, owing partly to the notice taken of so many priests. And yet some tribute seemed due to the memory of those holy men, who, "in season and out of season," ministered to the faithful in this portion of our Lord's vineyard; whose zeal and whose labours have produced fruit a hundredfold in the virtues that elevate and adorn the character of the people of this parish.

PARISH OF KILMANAGH.

Having lately taken an evening walk, my route lay over the hill of Ballykeeffe. This hill is situated about six miles west of Kilkenny, and in the parish of Ballycallan. From its summit may be obtained a view, which for beauty, variety, and extent of scenery, cannot be surpassed by any in the county. In the southwest rises up the full figure of historic Slievenamon. A little more to the south is seen towering towards the skies the colossal form of the Cumeragh Mountains. In the intermediate space beneath lies the rich and beautiful valley of the Suir, which winds its way to Waterford harbour. On the southeast the far-famed Tory Hill raises its head far away over the Walsh mountains; while on the east are Brandon Hill, Black Stairs, and the blue, but well-defined slopes of Mount Leinster.

Spread out before me like a map lies a beautiful, broad, and picturesque plain, interspersed here and there with verdant lawns, lordly mansions, gray old castles, and towns, and villages.

While beholding with feelings of admiration and delight the various beauties of nature now before me there comes borne on the balmy breezes of evening, and falls upon my ear, the sweet sound of a vesper bell summoning the faithful to their usual devotions. For lo! it is now the beautiful month of May, the lovely month of Mary when her faithful children daily delight to assemble in the House of God to honour His Virgin Mother. Turning round in the direction whence the sounds came, I behold, almost at my feet, a church-crowned eminence, the modest village of Kilmanagh. Village! do I say, of Kilmanagh!

Once thou wert a "city of song,"
And "glorious memories to thee belong,"
For, from thy renowned monastery, in ages long gone bye,
Songs of praise daily ascended to the throne of the Most High.

And so Kilmanagh shall form the subject of the following pages:—

This village is situated on a beautiful hillside, looking towards the east, or the rising sun, and washed by a tributary to the *Oun Rhee*, the King's River. It is seven Irish miles west of Kilkenny, and contains a Catholic and a Protestant Church, schools, a glebe[1] and manse, a post-office, a court-house, a police-barrack, etc., etc.

The parish of Kilmanagh is now united with, and forms a portion of the present parish of Ballycallan. It is still a prebendary, and in the late Established Church it is both a prebendary and the head of a parish. Of course, until modern times it was the head of a parish in the Catholic Church also, and it is usually called the Parish of Kilmanagh by the people of that district.

The word Kilmanagh is derived from two Irish words—namely, "*cill*," a church, and "*manach*," monks, and signifies "the church of the monks." It was thus called from a great monastery which formerly flourished in this place.

Kilmanagh must not be confounded with Kilnamanagh, a barony in Tipperary, the ancient patrimony of the O'Dwyers, of which they were barons, and which is called by the Four Masters Coill-na-manach—that is, the wood of the monks.[2]

There are two patron saints—St. Edan or Enda, whose feast is assigned to the 31st of December, and St. Natalis, or Naal, in Irish Nailé (Nawly). His festival is set down in the Martyrology of Tallaght on the 31st of July.

According to Dr. Lanigan[3] it is very probable, though not certain, that St. Natalis, or Naal, Abbot of Kilmanagh,[4] was son of Aengus MacNathfrach, King of Cashel. A celebrated anecdote is told about this King Aengus. It is said that when St. Patrick was conferring the Sacrament of Baptism upon him he accidently laid the crozier on the King's foot. The crozier pierced the foot, causing it to bleed profusely. So great, however, was the King's devotion, that he

[1] The tithes amounted to £323 1s. 6½d, and the glebe lands to 201a. 3r 18p. See Lewis's Top. Dic.

[2] About a fifth of the Kils, and Kills that begin names are woods—Joyce, p. 439.

[3] Vol. i., pp. 444, 456.

[4] In Irish, Kilmanach Drochid, *i.e.*, of the bridge, about eight miles to the west of Kilkenny, and not far from Tipperary.

did not make the least sign of uneasiness, but patiently bore the pain, thinking it was a part of the ceremony.

This crozier, which pierced the foot of the royal neophyte was the celebrated Irish relic known as the Bachal-Isa—*i.e.*, the Staff of Jesus. The Apostle of the Irish received this staff from "the young married couple" on the island where he had been washed ashore while on his voyage from Bishop Germanus to the Island of Lerins. It was preserved in Armagh until the English invasion, when it was brought to Dublin, and kept in Christ Church Cathedral. But alas! at the time of the Reformation it was publicly burned in the streets of the city. (See O'Curry's Translation of the Tripartite Life of St. Patrick).

Dr. Lanigan says that little or nothing would be known about Natalis were he not highly praised in the Lives of St. Senan of Inniscathy, who, when young, was a pupil of his, having been directed to his monastery and school by the Abbot Cassidus. In the metrical life of St. Senan we read :—

In visione igitur,
Hoc abbati præcipitur,
Abbati inquam Cassido,
Hoc jubetur a Domino,
Ut Senanum novitium,
Ad Abbatem eximium,
Mittat *Natalum*[1] nomine,
Ut sub ejus regimine,
Disciplinis et actibus,
Instruereter plenius,
Fuit enim tunc temporis.
Fama Natali celebris,
Cum ingens congregatio,
In ejus contubernio,
Quinquaginta videlicet,
Et centum patrum degeret.

TRANSLATION.

In a vision, an order is given
By the Lord of Heaven, to the Abbot Cassidan,[2]

1 Should be *Natalem*.
2 The Abbot Cassidus is called Cassidan in the prose Life of Senan.

To send the novice Senan to the illustrious Abbot Natalis
To be fully instructed, under his rule and discipline.
Even at that time, Natalis' name was well known to fame.
With him a large community dwelt in religious unity,
A hundred and fifty brethren, learned and holy men.

This number must have increased very much, if there be any truth in the following story. It is said that the monks of Kilmanagh paid a visit to their brethren at the monastery of Gortfreagh, about two miles distant. When arrived at the latter place the Abbot observed he had forgotten his breviary. Word was immediately sent back from one to one by the monks, whose long line reached to Kilmanagh, and the breviary was forthcoming without delay.

"Senan's younger days belonged to the early part of the sixth century, and accordingly this was the period in which Natalis flourished. When he died I cannot discover, unless we should apply to him what is said of a Naal of Invar—Naal (in Donegal), whose death is assigned to A.D. 546. His memory was revered at Kilmanagh on the 31st of July."

Dr. Lanigan states in a note that "St. Naal of Kilmanagh flourished about the year 520. If any Abbot Naal was son of Aengus this was the person. The times agree, and the place of his residence answers very well, as it was not many miles from Cashel. Writing of Naal of Invar-Naal, whose death is assigned to the 27th January, 564, he adds, "I strongly suspect that the date 564 was originally marked for Naal or Natalis of Kilmanagh, and that through a confusion of names it was transferred to another, who lived at a later period. Natalis, of Kilmanagh, although well known about A.D. 520, might have lived until 564. His father was then dead 74 years, being killed in the year 490.

"St. Natalis is the Abbot referred to by Cambrensis as having left a curse on the men of Ossory, which caused two of that people, a man and a woman, to be transformed into wolves, and expelled their territory every seventh year." It seems probable that this curse has been withdrawn of late, for certainly during the last seven years no such phenomenon occurred in the territory of Ossory.

It may be assumed that the Church of Killenaule, in Tipperary, which is only eight or ten miles from Kilmanagh, was dedicated to St. Naal, and named from him.

From the following references, found in the Annals of the Four Masters, Kilmanagh must have been a place of importance and distinction in ancient times.

Under the year 780 we read: "The fifteenth year of Donnchadh, Maeloctraigh, son of Conall, Abbot of Kilcullen and Scribe of Cill-na-manach, died." At the year 802 "Lemnatha Cill-managh died." In the year 843 "Beasal, son of Caingne, Abbot of Cill-manach, died."

POTTLERATH CHURCH.

This church is near the residence of J. Warring, Esq, J.P. It has been carefully preserved by this gentleman, and the walls are almost entire. The interior length is 36 feet, and the width 21 feet. The side walls are 18 feet high and 2 feet 8 inches wide. Height of gables, 33 feet nine inches; width, 3 feet 2 inches. There is a handsome Gothic window in each end. It is considered that this church was built for the private use of the Butlers, who lived in the Castle of Pottlerath. The castle stood on the site of Mr. Warring's beautiful mansion until about seventy years ago. It is supposed that a subterraneous passage connected the church with the castle. A confirmation is given to this belief by a hollow sound that is heard when the foot is stamped on a certain part of the floor.

According to Dr. O'Donovan, the ancient name of Pottlerath was Dun-Aengusa-Mac Nadfraich—*i.e.*, the fort of Aengus MacNadfraich, the first Christian King of Munster. The place is not now known by this name by the people of the locality. But it is worthy of notice and very significant that Naal, the patron saint of Kilmanagh, was son of this same prince; and also that the holy well, known as Tobernedaun, or St. Enda's well, preserves the name of St. Enda of Arran, whose sister, Sant, was wife of Aengus, and mother of St. Naal.

In the year 1453 a *copy* of the Psalter of Cashel was made at Pottlerath by John Boy O'Cleary for MacRichard Butler. The following observations, taken from the annotations on the Four Masters, by Dr. ODonovan, under the year 1461, will be read with interest in connection with this locality.

"MACRICHARD BUTLER.—He was a distinguished chieftain of the Butler family, who took an Irish surname from his ancestor Richard. He had residences at Kilkenny, Dunmore, Gowran, Kill-Fraich, on the banks of the Nore, and at Dun-Aengusa-mic Nadfraich, otherwise called Rath-an-Photaire, which he purchased from the Ear

of Ormonde. Rath-an-Photaire—*i.e.*, the Potter's rath—is now vulgarly called in Irish Rath-an-Photaile,[1] and Anglicised Pottlerath. It is a townland containing the ruins of a rath, castle, and church, in the Parish of Kilmanagh, Barony of Cranagh, and County of Kilkenny. A copy of the Psalter of Cashel, which was made for this chieftain in 1453, by John Boy O'Cleary, at Rath-an-Photaire, is still extant, in rather bad preservation, in the Bodleian Library at Oxford."

The young Earl of Ormonde[2] came to Ireland with a great number of Saxons (*i.e.*, Englishmen). A great war broke out between the Earls of Ormonde and Desmond, in the course of which Garret, the son of the Earl of Desmond, was taken prisoner by the Butlers. Waterford was also taken by them. They (*i.e.*, both Earls) afterwards agreed to give battle to each other, and they came to an engagement; but it was against the will of the Earl of Ormonde that MacRichard went to fight the battle on that day. Howbeit, he was defeated and taken prisoner, and, according to some accounts, there were four hundred and ten of the slain of his people interred, besides the number who were devoured by dogs and birds (of prey)."—(Note p. 1021, Anno 1462).

"It appears from a fragment of a copy of the Psalter of Cashel, preserved in the Bodleian Library at Oxford, that this battle was fought at Baile-an-Phoill, now Piltown,[3] near Carrick-on-Suir, in the Barony of Iverk, and County of Kilkenny; and that, after the battle, MacRichard was obliged to give up to Thomas Earl of Desmond this very copy of the Psalter of Cashel (which was then more perfect than it is at present), and also the Book of Carrick. This appears from a memorandum in the margin of folio 110, of which the following is a literal translation:"—

"This was the Psalter of MacRichard Butler until the defeat of Baile-an-phoill was given to the Earl of Ormonde and to MacRichard

[1] By the present generation it is pronounced *Rath-Phothasgh.*

[2] THE YOUNG EARL OF ORMONDE.—He was Sir John Butler, brother and heir to James, fifth Earl of Ormonde, who was one of the first victims to the revenge of the Yorkists after the battle of Towton. Edward IV. afterwards restored Sir John in blood, who succeeded as John, sixth Earl of Ormonde. He was considered one of the most accomplished gentlemen of the age in which he lived, and Edward IV. is reported to have said "that if good breeding and liberal qualities were lost in the world they might be all found in the Earl of Ormonde." He died on his pilgrimage at Jerusalem in the year 1478, and was succeeded by his brother Thomas.

[3] Very Rev. Canon Moore says this battle was fought in Lord Bessborough's demesne, and that there were many traditions of it when he was curate in Piltown in the years 1856-7, etc.

by the Earl of Desmond (Thomas), when this book and the Book of Carrick were obtained in the redemption of MacRichard; and it was this MacRichard that had these books transcribed for himself, and they remained in his possession until Thomas, Earl of Desmond, wrested them from him."

This memoradum was written into the manuscript while it was in the possession of Thomas, Earl of Desmond."

The eighth Earl of Ormond made his will at the Castle of Pottlerath, about three months before his death. It is a curious document, written in Latin, and is given in full in the "History of St. Canice's Cathedral." It begins thus: "In the name of God. Amen. In the year 1539, on the 28th of May, at Pottlerath, I Peirs Butteler, Earl of Ormonde and Ossory, although sick of body, yet sound of mind, make my will in manner following:—I leave my soul to Almighty God, to the Blessed Mary the Virgin, and to the whole Celestial Court, and my body to be buried in the Cathedral Church of St. Canice, Kilkenny. I appoint and constitute my eldest son James Butler, my heir. I appoint and constitute Margaret Fitz Gerald, my lawful wife, James and Richard, my sons, my joint executors. I leave to my son James my best gown, and to my son Richard my second best gown. The rest of my garments I leave to be devided between the churches, and specially the church of the Blessed Mary of Callan, and of Balligawran, according to the discretion of my supervisors and executors. I leave to the said James my coat of mail and my horse, I leave to my son Richard my other horse. I leave to the said James my great collar of gold. I leave to Richard my small chain of gold. I leave to each plough[1] within the County of Kilkenny one stone of wheat. . . . I will and appoint that James, my son, heir and executor, should every year cause my anniversary to be solemnly celebrated for ever in the Cathedral Church of St. Canice, Kilkenny, and of the Holy Trinity, Waterford, and in the Church of the Blessed Mary of Callan, and of the Blessed Mary of Clonmel, and of St. Patrick of Cashel, and of St. John of the same, and in the Church of St. John of Fethard. I order and appoint that Richard, my second son and executor, should cause my anniversary to be solemnly celebrated for ever in the Churches of the Blessed Mary of Kilkenny

1 This bequest shows his desire to promote the spread of agriculture.

and Rosponte, for my soul, the soul of my wife, and for the souls of our parents, ancestors, heirs, and successors."

Earl Piers, though greatly distracted with the disturbances of the times, made every year a spiritual retreat during the last fortnight of lent in a cell called Paradise, near the Cathedral of St. Canice. His father, Sir James, lived at the Castle of Knocktopher, whence he rode to the Parish Church of Listerlin, and was there married to Saubh (Sabina) Kavavagh, daughter of Mac Murragh in 1467. The ceremony was performed by Henry de Londres, Vicar of Knocktopher. Sir James built the Castle of Neghom near Gowran, died at Knocktopher in 1487, and is buried in the Friary of Callan, which he had founded. (See History of Cathedral of St. Canice, by Rev. J. Graves and Mr. Prim.)

KILBRAHAN.—There was formerly a graveyard in Kilbrahan. Its site is still pointed out at the cross-roads, in a field, at the left, as one approaches the village from Graigue. When the field was tilled at the beginning of this century, portions of coffins and human bones were found there.

According to local tradition, there was a church here also; but no traces of it now remain. The church was dedicated to St. Braghan, from whom the place derives its name. His feast is set down in the Martyrology of Donegal on the 17th of September, in the following form: "Bracan of Rostuirc in Magh Raighne, in Osraighe." Magh Raighne was the great central plain of the ancient Ossory; and the word Rostuirc (*i.e.* the wood of the boar), is still partially preserved in Rosmore, the name of a well-known townland near Kilbrahan.

Five roads meet at this village, "which seems to have known a better day." At the cross-roads there grows a very fine, wide-spreading lime-tree, which is beautiful to behold in summer, and affords a most agreeable shade to the traveller. Charles John Canning, who was appointed Governor-general of India in 1855, and is third son of the eminent statesman, John Canning, takes his title from this place as Viscount of Kilbrahan, County Kilkenny, in the peerage of the United Kingdom. About thirty years ago, however, he sold the Kilbrahan property to the late Mr. Lane, of Shipton.

TOBBERNADAUN.—It is said that many miraculous cures have been effected from time immemorial at the holy well called Tobernadaun,

near Kilmanagh. The following statements have been made by persons whose testimony is trustworthy :—

About four years ago the late John Pollard, of the Commons of Ballingarry, was cured of a large running sore on his leg. He prayed at Tobernadaun, and his cure was considered to be miraculous.

About twenty years ago James Commerford, of Kilmanagh, was cured of the ague, contracted in America. He applied to medical doctors in that country, and expended much money endeavouring to get cured, but failed. Remembering Tobernadaun and all he had heard about it, he came home from America, in the hope of being cured. Immediately after his arrival at Kilmanagh, he visited the well. At the third visit his health was restored, and he returned to America soon afterwards. This man was well known to my informants, with whom he lived and worked. The people all believed he was cured at Tobernadaun.

J. — and K. —, of Kilmanagh knew Peter Daly, of Pottlerath. They state he was cured of the ague by praying at the well.

John Navin, who is now about eighty-eight years of age, says he had the ague when a young man. His mother asked him to accompany her to Tobernadaun to pray for his cure. He went with her, but was so sick that he was unable to walk the whole distance. His mother carried him the remainder of the way, and placed him by the well. She then prayed at the four points at which people usually prayed: her son also prayed there and went into the stream. He returned home quite well, and was never sick with ague since.

Mrs. — states that a daughter of her's was very delicate and sickly when about a year old. She brought her to the holy well prayed there for some time, and immersed the child in the water. The child was cured, and never since suffered from the same kind of sickness.

An ancient wooden statute, said to be that of St. Naal, had been preserved in Kilmanagh from time immemorial. It is about four feet six inches in height, is very much disfigured, and is now a mere skeleton. In former times it was frequently brought to Tobernadaun by those who went there to pray. During the last fifteen years it lay buried in the floor of a poor man's house, who was very jealous of its custody. From him it was lately procured for the museum of the

Ossory Archæological Society of St. Kieran's College, where it may now be seen.

PARISH OF KILLALOE.

The word Killaloe, in Irish *Kill-da-lua*, signifies the cell or church of Lua, the patron saint. He is called Molua by the people of the locality and by the Irish generally. The syllable *mo* (my) is often prefixed to the names of Irish saints as a term of endearment or reverence, so that Molua means my Lua. By some old writers the name is latinized into Lugidus, and he is thus called by Usher and Ware. St. Bernard calls him Luanus. The precise date of his birth is not known. It is probable that he was born in the first half of the sixth century. Colgan and the Four Masters state that he died in the year 605. Under the heading of "Age of Christ, 605," we read "Molua *i.e* Lughaidh Mac Ui oiche, first abbot of Cluain-fearta-Molua died." The Annals of Ulster assign his death to the year 608, while Dr. Butler says "he passed to immortal glory on the 4th August, 622."

Molua was born of noble parents in the district of Hua Fidhgenti or Hy-figenti, on the south side of the Shannon in the county Limerick. His father's name was Carthar or Carthach; but as this name was common to several princes of Munster, he was surnamed *Coche.*

His mother was a native of Upper Ossory and named *Sochla*, in Latin *larga*, *i.e.*, very great, large; also openhanded, plentiful.

Molua studied for many years under Comgall at the great schools of Bangor, where he embraced the monastic state, and became distinguished by his virtue and learning.

He returned to the county Limerick with some disciples, whence he repaired to Mount Bladhma, now Sliebh-bloom, near where his maternal relatives resided. There he erected a monastery, at a place called *Ross-Bulead*, but since called Clonfert Molua, or Clonfertmulloe. It was situated in tne ancient district of Ossory, the principality of Mac-Gilla-Patrick.

Clonfert means the plain, the retreat or solitude of the grave; and so Clonfertmulloe signifies the plain or solitude of the grave of Molua. The following explanation of the name is given in his life, Cluain-ferta-Molua, id est, *Latibulum mirabile S. Moluæ*, or the

holy enclosure of the miracles of St. Molua, because during his life he there performed many miracles, and by the grace of God they are still wrought through him." The modern name for Clonfert-Molua is Kyle, and, singular enough, it is the only parish of the diocese of Killaloe situated within the ancient territory of Ossory.

The word *fert*, or *ferta* its plural, is said by several old writers to mean a grave, and by others a miracle. In the passage just quoted the writer evidently understood it in the latter sense. In the Annals of the Four Masters O'Donovan invariably translates it a grave, and indeed all modern scholars have adopted this translation. This two-fold meaning of the word probably arose from the circumstance that the graves of the saints were sometimes the scenes of miraculous occurrences. And hence the same word may have come to signify both a grave and a miracle.

Such large numbers of persons placed themselves under the guidance of St. Molua that he and his disciples established a hundred monasteries of his order. It is stated that Pope Gregory the Great, in the year 599, approved of the rule drawn up by St. Molua. This rule ordered "that no woman should ever enter the monastery of Clonfert-Molua, and from that day down to the present," continues the author, "no woman dares enter it." Molua was counted among the Fathers of the Irish Church, and died on the 4th of August, on which day his feast occurs in the Irish calendars.

"MION MOLUA," OR THE BELL OF ST. MOLUA.—An account of the bell of St. Molua may be seen in the "Transactions of the Kilkenny Archæological Society" for the year 1852, from the pen of T. L. Cooke, Esq. This bell was presented to Mr. Cooke in 1851 by Rev. J. Egan, P.P., Dunkerrin, King's County. It was preserved by many generations of his maternal ancestors, the Duigans, of Clonecouse Castle, near Kyle. It is now about 1,269 years old. Father Egan writes "that down to times almost within his own recollection it was customary with the people, especially of Kyle, to swear on or before it. The manner of swearing was to place the right hand on the reliquary (or bell), and to call God and St. Molua to witness the truth of whatever was asserted. The false swearer of such an oath would, according to popular belief, be immediately, visibly, and terribly punished; and cases have been cited in proof of this belief."

The family tradition states that the bell was carried away from

Clonecouse, with a large quantity of other plunder, by a party of marauders. On approaching the neighbouring river the robbers found themselves supernaturally prevented from crossing over the stream. As neither man nor horse could effect a passage, they were reminded of the power of St. Molua's bell, whereupon they threw it into the river, and their onward course was no longer impeded. After many years it was found in the bed of the river by some labourers, and restored to the Duigans, its former guardians.

THE GRAVE OF ST. MOLUA is pointed out near the south-western corner of the enclosure that surrounds the ruins of the church of Kyle. It is described as "most remarkable, being twelve feet in length by three feet in breadth. A large, rude, and uninscribed stone marks one end, and a nearly similar stone points out the other end. The sides are surrounded by rough lime-stone flags, standing on an end. The upper edges of these flags are barely visible above the surface of the ground."

The peasantry of the district believe this grave to be the burial place of St. Molua. The name Clonfert-molue seems also to indicate that he is buried here. Mr. Cooke, however, maintains that the *grave* is a pagan monument, and that the saint was never interred there. His reasons are, "that if he had been interred at Kyle, his resting-place would be found within the church, and near to or under the altar. Besides, this *grave* looks north and south, and at right angles with every Christian grave at Kyle, instead of lying east and west, according to the manner of sepulture of Christians and clergymen." But this reasoning of Mr. Cooke does not seem conclusive against the name of the place and the tradition of the locality.

The *pattern* was celebrated at the site of his church in this parish, on the first Sunday after the 4th of August. So numerously was it attended about forty years ago, that fifty tents were counted there on some occasions.

According to local tradition, there was a monastery at Killaloe in the early ages. As St. Molua is said by St. Bernard to have founded a hundred monasteries, there is no reason to doubt that he was the founder of the church in our parish. The site of the monastery is still shown near the chapel, in a field called the "*ard-ans*" (pron. auns) It is said that St. Molua occasionally visited this establishment when travelling to and from the county Limerick.

The present handsome and commodious church was built in the year 1859, on the site of its venerable predecessor. The foundation-stone was laid on the 1st of August in that year, and so quickly was the church erected, that Mass was offered up in it on the following Christmas-Day. The sanctuary was decorated during the administration of Rev. J. Purcell, P.P., and on Sunday, 4th August, 1872, the church was solmnly dedicated by Dr. Moran, Coadjutor Bishop of Ossory. It was the first church dedicated by his Lordship in this Diocese.

The new cemetery attatched to the church was also solemnly blessed on the same occasion. In this cemetery are interred the remains of the Rev. Joseph Fennelly, who died at Tingarran, on the 10th of May, 1868, in the 44th year of his age. Father Fennelly was born at Cappagh, Parish of Ballingarry, and spend fourteen years on the mission in Wales.

A statute of St. Molua, a piece of carved wood, of the thirteenth century, was found in a well near the chapel, about eight years ago. It has been since kept in the possession of the Butler family. The timber is still sound, and said to be indestructible by fire. Since it came into the possession of the Butlers, they say it fell into a fire, in which it lay during three days, and was taken out uninjured! It is now considered to be a protection against the destroying element.

St. Molua's well is near the chapel, on the left-hand side of the road leading from Kilmanagh to Callan. This road was made about the beginning of the present century, up to which time St. Molua's well sprung up in the middle of the present high-way. At the time of the construction of the road, the current of the well was conveyed through an artificial conduit to the present aperture, from which it flows copiously to the Killaloe River. It is generally believed, however, that the water has not been so good since the well was interfered with.

A change was made in the boundaries of the parish in this district some years ago. The townland of Ballylarkin, in the parish of Callan, belonged to the parish of Killaloe up to the time of "old" Father Laracy. A few years before his death, he went to Ballylarkin, to baptize a child, and narrowly escaped being drowned whilst crossing the river during a flood. In consequence of this danger, he gave up the pastoral charge of Ballylarkin to the Parish Priest of Callan, and

received in return, the district of Graigueoolee, or Graigala. This exchange was made about the year 1816 or 1817.

A circumstance of rare occurrence may be mentioned in connection with this portion of the parish. At one place in Cappahayden, on the King's River, *two provinces* meet together, *two counties, four parishes, four baronies, four townlands, four tenancies, and two landlords' properties.*[1] The provinces are Leinster and Munster. The counties are Kilkenny and Tipperary. The baronies are Shillelogher, Callan, Slievardagh, and Keemshena or Keemnishe. The parishes are Killaloe, Callan, Ballingarry, and Mullinahone. The Parish of Mullinahone does not actually join Killaloe, but comes within twenty yards of it, so that four persons standing one in each parish, could converse together. The townlands are Cappahayden, Ballylarkin, Kylemore (Bigwood), and Knockulty. The tenants are Mr. John Shea, Mr. Neary, Mr. James Darcy, and Mr. Edmond Shea. The landlords are William Percival, Esq., and —— Cormack, Esq. From this union of so many divisions, it may seem but natural that a distinguished patriot, born in Cappahayden, should form the idea of attempting to unite the north and the south of Ireland in an effort to obtain from the Government a just and full measure of Tenant-Right.

A LIST OF PRIESTS WHO WERE BORN IN THE UNITED PARISHES OF BALLYCALLAN, KILMANAGH AND KILLALOE.

At the head of this list may be placed the name of the Right Rev. Dr. Lanigan, Bishop of Ossory, who was born at the Castle of Ballykeeffe.[2] According to the MSS. of the Rev. N. Murphy, P.P., Ballycallan, transcribed from the Diocesan records, Dr. de Burgo held ordinations on the 20th, 22nd, and 23rd days of February, 1771, at the house of Richard Hoyne, of Garrynacreine, near Kilkenny. The names of the ordained were James Lanigan, Andrew Phelan, Peter Hayden, John Farrell, Nicholas Kealy,

[1] There were three landlords here until about four years ago, when the late Earl of Desart sold his portion of the property.

[2] Among my authors for this statement may be mentioned the names of Very Rev. Thomas Canon O'Shea, P.P., Comeris, and Venerable Archdeacon O'Shea, P.P., Ballyhale. The Archdeacon, on the authority of his own father, a near relative of Dr. Lanigan, has informed me that the Bishop was born at the Castle of Ballykeeffe. There are many persons of the name of Lanigan, in the parish at present, but none of them are of the Bishop's family.

and Patrick Grady, students of the diocese of Ossory. It may be well presumed that the first name was that of the future Bishop.

In 1783, we find him rector of the Academy of Kilkenny and Canon of Killamory. On the death of Dr. John Dunne, in 1789, he was promoted to the episcopal see. He was a holy and a learned Bishop, being greatly devoted to meditation or mental prayer. His book on penance was highly praised by the late Dr. O'Hanlon, of Maynooth. The following is a copy of the epitaph inscribed on the monument erected over his remains in the old Cathedral, in St. Mary's :—

> This monument has been erected as a public testimony of respect and veneration for the memory of the Rt. Rev. Dr. JAS. LANIGAN, R.C. Bishop of Ossory, who departed this life on the 11th day of February, in the Year of our Lord One Thousand Eight Hundred and Twelve, and in the 65th year of his age. A strong intellect, improved by study and experience, a prudent zeal, and a steady attachment to the interests of his flock, were the peculiar endowments which eminently qualified him for the important station which he filled, and enabled him to surmount the various difficulties with which he had to contend in the discharge of his pastoral duties for more than two and twenty years. As a man of profound learning, he ranked high in the estimation of his cotemporary Prelates. His polite and obliging manners rendered him amiable in society, and as a man of Piety he was an ornament to that holy Religion, which he both taught and practised. His remains are deposited beneath this monument.
>
> May his soul rest in peace.

Neither his remains nor his monument rest where they were first placed. The former were removed, with those of Dr. Marum and Dr. Kinsella, to the vaults beneath the new Cathedral; and, since the above epitaph was read at a meeting of the Ossory Archæological Society, the monument has been procured for the museum.

REV. PATRICK GRADY, P.P., Freshford, was born at Kylenasceagh, near Kilialoe, in the year 1745. He was ordained by Dr. de Burgo in 1771, appointed Parish Priest of Freshford on the 13th of April, 1785, and died in 1822. He studied in Spain, and seemed to

feel a special pleasure in speaking of that country and its people. It is said that he had a very unusual and grand mode of salutation, and preached much more fluently in the Irish than in the English language. In stature he was about five feet ten, of clerical and mortified appearance, and exceedingly neat in his dress and person. The following is a copy of the inscription on his monument in the ancient cemetery of Freshford. The tradition is, that it was written by Mr. Lalor, grandfather to the late young Lalors of Cascade, and that it met with the approbation of Dr. Marum :—

"Within this Tomb are deposited the venerable remains of the Pious servant of God, the zealous shepherd of souls, the exemplary Citizen, the amiable and accomplished man,

REV. PATRICK GRADY,

Precentor of the Catholic Cathedral Church of Ossory, and Pastor of the united Parishes of Freshford and Tullaroan. The afflicted people whom for thirty-seven years he governed and guided, with a tenderness truly parental, erected this Monument, to mark in some degree their veneration and gratitude and imperishable affection. This good man was translated to another and a better world on the 29th September, 1822. Aged 77 years.

Requiescat in pace."

The *Requiem* ceremonials of this good pastor, whose name is preserved in the affectionate remembrance of the parishioners of Freshford and Tullaroan, were attended by the Archbishop of Cashel, the Bishops of Ossory and Waterford, and by one hundred priests.

REV. LUKE HOGAN, C.C., was born at Banse. The date of his death cannot be fixed. He was buried in Kilmanagh, but so long ago that his nephew, who is seventy-three years of age, does not remember to have seen him. It is probable that it is his name appears among those ordained by Dr. Troy in St. Canice's Chapel, Kilkenny, on the 3rd, 5th, and 6th March, 1784.

These were Henry Kelly, Thomas Brennan, Luke Hogan, John Fitzpatrick, Andrew O'Donnell, John Fitzpatrick, jun., Richard Lynch, Walter Houlahan,[1] and James Gorman, students of the Diocese of Ossory.

[1] Walter Houlahan was born near Bennettsbridge, and after his ordination spent five years as a *student* of the University of Nantes, in France.

Rev. EDMUND WALSH, C.C., was born at Curragh-kehoe and died at Kilmanagh, in 1803.

Rev. WILLIAM BUTLER, P.P., Thomastown, was born at Killaloe, and died in the beginning of May, 1848. Father Butler was some time President or Vice-President of St. Kieran's College, Kilkenny.

Rev. MICHEAL EGAN, C.C., born at Ballykeeffe, and died in 1832.

Rev. PATRICK KELLY, P.P., Castletown, born at Corrstown, and died in 1850 or 1851.

Rev. PHILIP DARCY, P.P., Thomastown, was born in Dairyhill. When three years of age, he was taken to Freshford to reside with his cousin, Father O'Grady. From the circumstance of his long residence in Freshford, many have thought that he was a native of that parish. Having spent twelve years as a most efficient curate in Ballyhale, he was appointed Parish Priest of Aghavillar in 1847, and translated to Thomastown, on the 19th of June, 1848. "His career, eminently distinguished for brilliancy and usefulness in the service of God, was terminated on the 8th February, 1854." Possessed of great talents, assiduously cultivated, he became an accomplished scholar, an able writer, an ardent and powerful defender of the faith. His memory is still, "in benediction" among the people of the above-named parishes.

Rev. THOMAS WALSH, C.C., was born at Pottlerath, and died in Kilmacow on the 30th of June, 1858, in the 34th year of his age, and the seventh of his sacred ministry. His labours in the confessional and among the sick were unceasing. An eloquent and effective preacher he exhorted his flock in season and out of season; a truly zealous priest, beloved by his people, by whom he was deeply regretted. A handsome cenotaph is erected to his memory in Kilmacow by the faithful of that parish. His remains repose beneath a marble monument in the chapel of Kilmanagh.

Rev. JAMES PURCELL, P.P., Ballycallan, born at Ballykeeffe, and died in October, 1873.

Venerable ARCHDEACON O'SHEA, P.P., Ballyhale, born at Cappahayden.

Having returned to Ireland in the memorable year of 1789, he ministered as curate in the parishes of Callan and Glenmore. On the death of his cousin, Rev. Henry Kealy, P.P., (who is interred in Knocktopher), he was appointed pastor of Ballyhale in 1800, and died there in 1823. In his time it was quite usual for young men to be raised to the priesthood before completing their studies. *Many young priests* from various parts of Ireland were *students* at Kilkenny in the beginning of the present century.

Very Rev. THOMAS CANON O'SHEA, P.P., Comeris, brother to the Archdeacon.

A LIST OF PRIESTS BORN IN THIS PARISH, AND ON THE MISSION, OUTSIDE THE DIOCESE.

Very Rev. Dean Butler, P P., Launceston, Tasmania, born at Killaloe, and brother to the late P.P., Thomastown.

Very Rev. William Dunne, P.P , Richmond, Vicar-General of Tasmania, born at Goldenfield, near Ballycallan.

Very Rev. Archdeacon Hogan, P.P., Deloraine, Tasmania, born at Knickeenglass, Kilmanagh.

Very Rev. John O'Dwyer, O.S.A., of Cappahayden, who made his preliminary studies at Birchfield, and was ordained priest at Rome. After his ordination he proceeded to Philadelphia in the United States, where he soon became distinguished by his great ability and zeal. Having been elected Bishop of Savanagh, he was stricken down with brain fever while on his journey to receive consecration, and died at Baltimore in May, 1850, aged about 32 years.

Very Rev. Dr. Manogue, Bishop of Virginia City, Nevada, was born at Reiske, southwest of Desart.

The late Rev. James Dunphy, Tasmania, who was accidentally drowned in attempting to cross over a river, while travelling in the discharge of his duties, was born at Dairyhill.

Rev. John Butler, P.P., Wisconsin, U.S., America, born at Knickeenbawn, Kilmanagh.

Rev. James Purcell, O.S.A., New Ross, born at Ballykeeffe.

Rev. Mr. St. George, O.S.A., Cork, born at Ballyline.

The following were born in Cappahayden :—

The Venerable Archdeacon Walsh, St. John's, Newfoundland, who died in 1873.

His nephew, Rev. Michael Walsh, C.C., St. John's, who also died in Newfoundland, in the year 1871.

Rev. John Walsh, C.C., Newfoundland, a brother to the latter.

Rev. E. O'Dwyer, O.S.A., London.

Rev. John Walsh, Professor, Clonliffe College, Dublin.

Rev. John Walsh, O.C.C., United States, America, brother to the latter, who died.

Rev. Patrick Grace, O.S.A., Callan, died July 1st, 1830, aged 84

years.[1] Father Grace celebrated the last Mass that was said in the old Friary Chapel, situated in Cloodeen Lane, Callan.

Rev. William Grace, S.J., (newphew to the latter), died at Auburn, Western New York, on the 8th of April, 1840, in the 52nd year of his age.

An extract from a non-Catholic journal of that year states that "His funeral took place from the Catholic Church on Sunday last. After service his remains were followed to the grave by a large and respectable concourse of our citizens of every denomination. The deceased had resided but a few months in Auburn; bnt during that brief period we had learned to appreciate his varied attainments as a scholar, and his virtues as a man, and we most sincerely condole with our Catholic fellow-citizens on the heavy loss they have sustained in the death of a pastor to whom they felt so great and so well-merited an attachment. It may in truth be said that few persons have lived more esteemed or died more regretted than the Rev. Mr. Grace.

Cappahayden has also given birth to two members of an order which has conferred incalculable blessings on Ireland. One, a brother of the last-named clergyman, is the active and respected Superior of the well-known Christian Schools, North Richmond-street, Dublin, Brother John Augustine Grace.

The other is their nephew, Brother John Grace, of the Christian Schools, Kilrush, and brother to Mr. Edmond Grace, Ballyline.

AN EXPLANATION OF SOME NAMES OF PLACES.

Many names of places in these parishes are derived from the Celtic language. Some are translations or modifications of Irish names. An explanation of the following may be found to be interesting:

The words Dun, Rath, Bally, Cnoc, Kyle, are frequently used in composition. The first two signify a fort or fortress, the third a town or townland, the fourth a hill, and the last is a church, from *cill*, and sometimes a wood, from (*coill*).

Ballycallan seems to derive its name from Callan.

Ballagh signifies a road, a pass, or passage (*bealach*).

1 According to some documents in the possession of his family, Father Grace was 93 years old. The age given above is taken from a mural slab in the Friary of Callan.

Ballycuddihy, the town of the supper, from *Baile*, a town, and *cuid-oidhche*, a night's entertainment.

Of course it may also signify the town of Cuddihy, a proper name.

Ballydun, in Irish *Baile-an-duin*, i.e. the town of the *dun* or earthen fort. (Four Masters, p. 1053).

In the adjoining townland of Dreelanstown, are four families of the Dunns, from whom some think it was called.

Balevan, the town of Evans, the proprietor, who lived there—anglicised Belevan, or Bellevan.

Bealach-an-uisce was the ancient name of a portion of this townland, and signifies the passage of the water, from *Bealach*, a passage, and *uisce* (iska) water.

Ballyfrunck is said to be a contraction of the word Ballyfruncka, the town of the rats. No explanation can be given for the propriety of this derivation. Might it not mean the town of the French, from *Francach*, a Frenchman; or be so called on account of the winding of the river in this place, from *freancach*, a winding, a bending, a turning?

Baunbuidhe, the yellow field.

Baunarauha, the field of the fort. There are three forts in this townland. One of them is remarkably large and elevated, commanding an extensive view of the surrounding country.

Ballykeeffe, the townland of Keeffe.

Ballyhendricken, the townland of Hendricken, a man's name.

Bigbog, in Irish Moonmor, a literal translation.

Baungarra, the rough field.

Ballyhack, contracted perhaps from Ballynahaglish, the townland of the church. The townland is near the church of Ballycallan.

Banse, probably from Manse, the Rector's residence, which is situated here; from the Latin *mansio*, *maneo*.

Barrackhill, in Irish cnoc-na-marrac; so called, it is said, from a soldiers' barrack formerly erected here.

Boherkyràn, Kyran's road; boher comes from *bo*, a cow, originally a road for cows. Boherkyraun may also signify the roads of the quicken tree or mountain ash (Keeran).

Bridget's Well, in Irish Tober-Brighde.

Brittas, from *brit*, speckled or spotted, and *as*, a waterfall or water.

Cappahayden, from *cappa*, a plot of land for tillage, called after the Hayden family.[1]

Cloghoge, from *cloch*, a small stone, a word applied to stony land.

Clonard, from *cluan* or *cluáin*, a meadow, a lawn, or plain; and *ard* high, signifying the high meadow or plain.

Curragh, a morass or marsh—an appropriate name for the place.

Curraghill, in Irish cnocacurragh, the hill at the marsh.

Corrstown is situated on this hill, and is called in Irish *Ballinacurragh*, the town of the marsh.

Coolishal, according to Joyce, signifies low corner, from *cuil*, a corner or angle. In this instance it would be more appropriate to derive it from *cool*, a back, that is the low ridge of the hill.

Coolroe, the red corner or back.

Crockaun, or Crickaun, a little hill, the diminutive form of croc, a modified form of cnoc.

Damagh, from *da* two and *magh* a plain, the two plains. Hence Rosdamagh, the wood of the two plains.

Dairyhill, in Irish *cnocadaishe*, according to modern pronunciation; corrupted from *cnocadara*, the hill of the oak, from cnoc a hill, and dair (dâr) the oak.

Derreen, from doire or daire (derry), a little oak wood. Hence Dashvoor, the great oak, from dair-mor, so called from a very large oak tree that grew here until lately.

This locality abounded in oak even in the last century.

Dourath, from *da* two, and *rath* a fort—the two forts. The old Irish name of this townland is *Glan-na-darath*, i.e., the glen of the two forts. An appropriate name, as the glen runs between the two forts, one of which is on the north-west, and the other on the south. The latter was partially levelled down about five years ago. In the inquisition referred to before it is callod Glanvicorace, a hybrid word and a translation of Glan-na-darath, the first syllable being taken from the Irish, and the others from the Latin. Thus, Glan-vicorace comes from Glan-bis-loricæ. The word *bis* (from the ancient *duis*, two, signifies twice or double, and is changed into *vic* for the

[1] See Joyce's Book of Irish Names and Places, from which many of the following derivations are taken.

sake of euphony. The letter *b* is changed into *v*, as frequently occurs in the inflection and derivation of words; and the letter *s* into *c*, because the mute *s* cannot precede the liquid *l*. *Lorace* is only a slight change from loricæ, the plural of lorica, a fort. Some think, however, that Dourath signifies the black-fort, and comes from *dubh*, black, the colour of the earth and water at the southern fort. A portion of the townland near the other fort is called rath-rue, a red fort.

Dreelanstown, Balla-dreelan, called after persons named Dreelan.

Goldenfield, in Irish Gort-na-nosgh, from Gort-na-nor.

Gurteenteen, the diminutive from gurteen, a tilled little field.

Kilmanagh, the church of the monks, from *cill*, a church, anglicised *Kil*, or *Kill*, and also *Kyle*; and *Manach*, monks.

Killaloe, the church of Lua, the patron saint.

Kilbrahan, pronounced in Irish Kilvrahán, the church of Bracàn. Killeen, the little church, the diminutive of Kill. It was said there was a church in Killeen in ancient times.

Kyle, a church.

Kyle-na-soggarth (*coill*, a wood, and *soggarth* a priest)—the wood of the priests. This wood belonged to the priests of the Black Abbey, Kilkenny, from which it is distant only three miles.

Kyle-na-sceagh probably signifies the wood of white thorn (*sceach*). The adjoining townland, Kyleveha, in the parish of Callan, signifies the birch wood, from *Kyle* (*coill*), a wood, and *beha* or *beith*, a birch.

King's River, in Irish Oun Ri, so called because Nial, a king of of the race of Heremon, was drowned in this river while endeavouring to save the life of one of his subjects in the year 859.

Knockroe, the red hill; *cnoc*, a hill, and *ruadh*, red.

Knockeenglass, the green little hill, the name of a green and fertile townland.

Knockeenbawn, the white little hill.

Knickeen, the diminutive of *cnoc*, a hill.

Cnoc-na-cairighe, the hill of the rocks. This hill has been planted, and no longer presents a rocky appearance.

Michael's Church—Teampull Mihaul, or Teampull Mihíl.

Munster River, Oun Muinagh.

Pullagh, or Pollagh (*poll*, or *pool*, a hole or pool), land in which are pits or holes. The term is appropriate at present.

Redhouse, Ti—dharragh (*teach*, *tigh*, or *ti*, a house,) and *dharragh*, red.

Reisk, from *Riasc*, a moor or marsh.

Ros-more, bigwood.

Shipton, from Sheeptown, Ballanageeragh, the town of the sheep.

Tingarran, the house of the grove or shrubbery. Tin from teac (*pron tagh*), hence *tigh* (*tee*), *ti* and *tinna*, *and garran*, a grove or shrubbery.

Tinnakilly, the house of the wood, or woodhouse.

TRANSACTIONS

OF THE

Ossory Archæological Society.

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TRANSACTIONS

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VOLUME III.

PART II.

KILKENNY:
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1886.

MEMOIR OF THE VERY REV. MATHEW KELLY, PROFESSOR MAYNOOTH COLLEGE AND CANON OF OSSORY.

——:o:——

[By the Rev. N. Murphy, P.P.]

——:o:——

The distinguished son of Ossory, who forms the subject of the present Memoir, was born in Maudlin-street, Kilkenny, on the 21st September, 1814. He was eldest son of James Kelly and Margaret Sanphy. Among the relatives who honoured the ministry by their zeal may be mentioned his uncle, Most Rev. Patrick Kelly, the celebrated Bishop of Waterford; Very Rev. Edward Nolan, Dean and V.G. of Ossory—notices of whose lives appear at p.p. 169 and 187, Vol. II., of the Ossory Archæological Transactions—and his brother Very Rev. Canon Kelly, the late much loved and esteemed Pastor of Castlecomer. "To many it will appear a fact worthy of record," writes the late Most Rev. Dr. McCarthy, "that the house in which Matthew Kelly first drew breath was next to the humble cottage where the immortal De Burgo, Bishop of Ossory, lived and died, and that his earliest instructor was the Rev. M. J. Brennan, O.S.F., author of the Ecclesiastical History of Ireland."

About the age of seven Mathew Kelly entered the diocesan seminary in his native city, and continued the usual course of studies there till he entered Maynooth as a student of philosophy in 1831, at the early age of seventeen. An old and faithful friend of his, the late Rev. Professor Jennings, thus describes the impression made on him by Dr. Kelly's first examination in philosophy: "His youth and unassuming manners added in no slight degree to the claims which talent ever displays; and the clearness, succinctness and modesty in that of his answering, clothed, as it was, in the purest and most classic Latin, testified at once to the worth of his character, the solidity of his judgment, and the rarity of his accomplishments."

The after collegiate career of Dr. Kelly was equally brilliant. In the register of literary honours his name is first in every department until his election as a Dunboyne student in 1836. From 1839 to 1841 he was successively professor of philosophy and theology in the Irish College, Paris, where his sweetness and urbanity of manner, coupled with his high attainments as a Professor won for him the esteem and

admiration of all who studied under him. In 1841, he returned to his Alma Mater, and was appointed to the chair of belles lettres and French, and on the 20th of October, 1857, was promoted to the chair of Ecclesiastical History. This was a position for which he was admirably qualified. Those who read under him speak gratefully of the patient and untiring care with which he attended to their advancement—no labour that zeal could call forth—no assistance that knowledge could render—no inducement to study, that friendship could suggest or ingenuity discover, were wanting on his part to make the young *elevés* under him studious and accomplished. And yet amid the continual and manifold labours of the professor he found, or rather made, time for the no less arduous pursuits of the author. His heart was passionately attached to Ireland. He loved her with all the simplicity and affection of his being; and nothing pleased him more than to pore over her chequered history. To that history his rich intellect and immense research have left many and important contributions—the edition of Lynch's "*Cambrensis Eversus*," with translation and notes—an edition of White's "*Apologia*," up to that time unpublished—an edition of *O'Sullivan Beare's Historiæ Catholicæ Hiberniæ Compendium*—a translation of Gosselin's celebrated work on the *Power of the Popes in the Middle Ages*—the *Martyrology of Tallacht*, with interesting sketches of the Lives of the Patron Saints of the various dioceses in Ireland. Dr. Kelly was also a frequent contributor to the *Dublin Review*, to the *Rambler*, and other Catholic periodicals. The principal essays have been published in a collected form, under the title of *Dissertations on Irish Church History*, and edited by his friend and fellow-professor, the late Most Rev. Dr. M'Carthy, Bishop of Kerry.

The literary productions of this distinguished son of Ossory display a remarkable clearness of diction, accuracy of information, deep and original research, and a correctness of judgment that has since stood the test of many a fierce controversy. We shall only instance his defence of the Christian origin and uses of our Round Towers—his invaluable dissertation on the history of the attempted introduction of Protestantism into Ireland, and his triumphant vindication of the unswerving loyalty to the Chair of Peter of the Irish Catholic Hierarchy during the sixteenth century. Indeed, it is no exaggeration to style Dr. Kelly equally with Dr. Lanigan, the

father of Irish ecclesiastical history. The constant references made to his writings in all the historical treatises published since his time are a convincing proof of this assertion. Dr. Kelly never enjoyed what is called vigorous health. "He was," writes Dr. M'Carthy, "fond of music, and played and sang sweetly sacred and national airs, but even this, his only relaxation, he rarely permitted himself in his own room. His mind was wholly occupied with the Irish Church, and whatever tended to throw additional light on her annals, and the lives of her saints and martyrs was in the highest sense a labour of love, a pious exercise to which he devoted his whole energy, a sacred duty which he could not omit without remorse."

The subject of our Memoir was appointed a Doctor of Divinity by the Pope in 1854. In 1857 he was invited to accept the office of vice-rector of the Catholic University, but although he had from the commencement taken a warm interest in the progress of that institution his already failing health prevented him from undertaking the charge.

In the spring of 1858, his health began first rapidly to decline, and he had a consciousness of his approaching end long before his friends apprehended a fatal result. Dr. M'Carthy informs us that he found the following prayer in the handwriting of Dr. Kelly at the end of an extract from an old Irish Martyrology:—"*Omnes Sancti Hiberniæ, Patris nostri et vestri Patritii filii filiæque orate pro nobis ut et in mundo futuro concives nascamur.*" "*De profundis; amice lector;*" and immediately after—"We all die; and like waters that return no more, we fall down into the earth" Kings XIV., 14. This last sentence he wrote frequently in the margin of the books he was studying at the time, and spoke often of its exquisite beauty and rhythm. No doubt the sweeter sound of the words for him arose from a foreboding that he was soon to fall down into the earth, in the firm hope of a blessed resurrection.

The summer of 1858 was spent on the Continent by the advice of his medical attendants. The trip, however, was not a mere matter of relaxation. For him there was no rest, no amusement apart from the study of Irish history. Accordingly we find his steps, in company with his friend, Dr. McCarthy, directed towards three of the most celebrated continental shrines of the old Irish Saints—Fridolin, Fintan, and Gall. A melancholy interest attaches itself to his beautiful description of the two former shrines, now published for

the first time. The pen fell from the hand of the ardent scribe and the grand brain was stilled for ever before the sketch could be completed. He returned to Ireland in September, hardly, if at all, improved in health. In October his sickness seemed to increase constantly, yet there were no signs of immediate danger until the close of the month. On Friday, the 29th of October, he had the happiness of receiving, from the hands of his beloved brother—Very Rev. Canon Kelly, P.P.—the last rites of the Church ; and on Saturday he calmly expired, at eleven o'clock in the forenoon, October 30th, 1858, in the 44th year of his age.

Retaining the perfect use of all his faculties, even when most exhausted by sickness, he was the first to feel the near approach of death, and to ask for the last blessing. He then reverently kissed the sacred image, and gave up his soul to God without a struggle. Dr. Kelly's remains are interred in the Maynooth College Cemetery, next the grave of his dear friend, the Very Rev. L. F. Renehan. At the Month's Memory Office, held in Maynooth, the Rev. J. Kelly, St. Patrick's, was celebrant ; deacon—Rev. Martin Kelly, Ossory ; sub-deacon—Rev. John Phelan, Kildare ; master of ceremonies—Rev. E. O'Shea, Ossory ; acolytes—Messrs. Delahunty, Kelly and Nolan.

DR. KELLY'S VISIT TO THE SHRINES OF SAINTS FINTAN AND FRIDOLIN.

By previous arrangement we met at Basle, as the most convenient point for our intended visit to St. Gall. Neither of us expected to see at Basle anything except the hall of the council that might interest us, but both were agreeably surprised on finding that the cathedral is not only kept in very decent order, but that it still retains many statues, including those of St. George, St. Martin, and the Virgin Mother of God, uninjured ; and that in the hall of the General Council to the rere of the chancel, there is besides several articles of ancient Church furniture, a collection of casts of all the sculpture in the Church itself, which enables the visitor at a glance to study the monuments of Catholic piety and genius, and inspires a prayer that those who preserve may one day by God's grace learn once more to revere the works of their fathers. From what we know of Scotland and of our own country, we certainly did not expect to find so much to please in Reformed Basle, and as we stood on the battlements of the rock from which the cathedral looks down on the broad and rapid Rhine, and thought of the succession of Irish apostles who had

preached the Gospel for many centuries to the natives along its banks, there was reason to thank heaven for the miraculous preservation of the faith in our own motherland, which may perhaps yet welcome back to the one fold the erring descendants of those whom she converted.

A mistake had nearly sent us on from Basle by the ordinary route of tourists to Zurich. No one could understand what brought us to Seckingen, a small town on the Rhine, twenty English miles by rail above Basle. But though not in the guise of pilgrims, we wished to see the church of an Irish saint, whose Office is still recited on the 6th of February by the 800 parish priests of the Archdiocese of Fribourg, in which the church is situated, and by the clergy of several other dioceses in Germany and France. His name, however, is known to scholars or perhaps antiquarians in his native land. If any Irish Catholic tourist should be induced by this notice to stop at Seckingen for a few hours and visit this church of St. Fridolin, he will have a pleasant memory to treasure up on his return—the name of the saint as familiar on the lips of the children as St. Patrick is at home—his native country and merits recorded in verbal and written description by the kind and zealous parish priest, who was overjoyed to meet two Irish priests at the shrine of his patron, the apostle of southern Germany, as he has justly styled him on a little picture which he presented to us. In the sacristy we saw the massive silver shrine containing the relics of the saint—the relics of St. Hilary which he brought with him to Seckingen—a curious glass vase which he received from one of the earliest Christian Kings of France, and other articles whose appearance does not belie the tradition that they were once in the saint's possession. Neither of us is an artist, but it requires little skill to keep impressed on the memory the majestic statue of the saint, the elegant proportions of his church, and its graceful towers rising over the Rhine which at one time encircled it, but was in the lapse of ages turned into one channel, ever murmuring and dashing its sea-green wave under the antique covered bridge, which at this point connects the vine-clad hills of Baden and Switzerland. It was painfully evident that the interior of the church had lost some of its ancient splendour. It had been once the church of a prince, or rather princess of the German Empire. In the wall of the right aisle a plain marble slab tells its subseqnent fate. The inscrip-

tion is in German to the following effect:—"Here lies the princes abbess of the convent of St Fridolin, of Seckingen, Maria Anna Freginn von Hornstein Goffingen. She survived the suppression (by the Rhinebund Act of 1805) of her convent which had flourished uninterrupted since the sixth century. She died in 1809, beloved by her subject. Peaceful rest her ashes.

"*Melius est*," says the Scripture lesson of the day of our visit, *ire ad* "*domum luctus quam ad domum convivii: in illa enim finis admonetur cunctorum hominnm:* It is better to go to the house of mourning than to the house of feasting: for in that we are put in mind of the end of all." Eccl. VII. 3. The Saint's life has been written by Walter, a monk of Seckingen-on-the-Rhine, the latest of the foundations of the Saint in Germany, where he was buried on his death in 538. Fridolin came of a noble Irish family; and, renouncing the wealth and prospects of this world, was ordained priest. But the wordly spirit pursued him, and his great talents and success in preaching became his snare. Entering into himself, he discovered that under the guise of zeal for souls he had harboured a secret ambition and love of notoriety. He therefore determined to pass over into Gaul, and there, all unknown, to continue his ministry. After many wanderings he fixed his residence at Poitiers, a place already celebrated by reason of the sanctity, labours, and writings of the great St. Hilary, the Athanasius of the West. The monastery of that eminent Saint had been laid in ruins in 409, probably by the Arian Visigoths, and his relics lay lost and forgotten under the rubbish. Fridolin conceived an urgent desire to find the body of the holy Bishop, and to rebuild his church. St. Hilary is said to have appeared to him in a dream, announcing to him that his wish was on the eve of being accomplished. Fridolin accordingly presented himself before the Bishop of Poitiers; and it was probably in consequence of the heavenly communication which he detailed, that the Bishop became animated with a special devotion towards his saintly predecessor, and communicated it to his flock. He made Fridolin Abbot of the ruined monastery, and went with him to the Court of Clovis, to solicit his aid in restoring it. By the royal gifts with which they returned, the ruins were cleared, the shrine of St. Hilary discovered, the relics translated to a worthier receptacle, and a new church vigorously begun. Some time after, St. Hilary appeared again to Fridolin, summoning him away to fresh fields of

labour, which were to terminate in an island in the Rhine. He obeyed, notwithstanding the laments of the inhabitants of Poitiers; and went forth, carrying with him a portion of the relics of St. Hilary. First, he built a convent on the banks of the Moselle, at a place which he called Helera, now Eller (an evident contraction of the Saint's name), between Coblentz and Treves, more accurately between Cochern and Zell. The monastery is destroyed, but the church still contains a portion of the relics of St. Hilary. (See, for the whole account, Goschler, *Dict. Encyl. de la Theol. Catholique*, art Fridolin. From that point he commenced a series of apostolic wanderings and church buildings; always naming his foundations after the Saint whom he loved so well, and leaving in them some of his relics. The churches of St Hilary in the Vosges, at Strasbourg, at Coire, finally at Seckingen, where he found the river-island indicated to him, attest his zeal and the constancy of his devotion. The rude herdsmen of this last-named place drove him away by force; but he applied a second time to Clovis, who made him a donation of the island, threatening with death any who should disturb him. Here, then, St. Fridolin made his last foundation—a convent for holy women—and died there, as was said above, towards the middle of the sixth century.. From Seckingen, we continued our course along the Rhine to the Benedictine convent of Rheinan, where an Irish saint—Fintan—a Leinster prince, has been honored as principal patron for more than 1000 years. But if some kind dispensation of God does not change the hearts of the rulers of the canton in which it lies, the same inscription in which Maria Anna tells the fate of her convent of Seckingen will suit the tomb of the present venerable superior of Rheinan, and another monument of the services of poor Ireland to Germany and Switzerland will be extinguished for ever. Before the French Revolution the Abbot of Rheinan was a prince of the empire, governing with supreme power a little territory lying on both sides of the Rhine. After the battle of Zurich, in 1790, and the expulsion of the Russians and Austrians from Switzerland, the convent itself and part of its territory were given to Zurich by the victorious French, who had already expelled the monks and plundered some of their property. In 1803, however, Napoleon restored part of the property, and all the surviving monks except two returned. Since the year 1835 the canton of Zurich has prohibited the reception of any novices with the view of seizing all the property

of the convent in the canton, including the invaluable treasures in the library and museum, of which it took a full inventory in 1834. You know the feeling which alternately friezes and excites the blood when we walk the ruins of the cloisters at home. Here there is something worse—cold-blooded unsleeping injustice. A small state—the only Catholic parish in Zurich, with its seven hundred souls is thrown by the fate of war into the hands of enemies, ashamed or afraid to deprive it at one blow of its ornament, its very life, the monastery to which it owes its existence and its faith. The republicans of beautiful Zurich have doomed Rheinan to slow death, evidences of which meet you at every step in the convent. There remain now only about a dozen monks—the youngest more than fifty years of age. At the Conventual High Mass which we heard, the superb stalls in the sanctuary were nearly empty—there being only a single assistant to the celebrant, with two little boys—the tremulous tones of age at the Office barely filling the choir—the tear starting to the eye when any allusion was made to the fate of their house, the gravestones in the cloister of those who have died since Zurich decreed that the house itself must die, and the places marked for those that remain, all filled us with a sadness that neither the genuine hospitality of the brethern, nor the charming site of their house, nor its perfect adaptation for all the functions which a great monastery of Benedictines should exercise, nor the image of our own St. Fintan meeting us at every step could enable us to shake off. You may guess our feelings when we looked from our place in the choir on the two monuments that adorn it—St. Benedict on one side and St. Fintan on the other, with his regal crozier in his hand, the pilgrim's staff on his shoulder, and the dove at his ear—an exquisite statue.

We are in no humour at present to give you an account of Rheinan or of its patron, St. Fintan. He was taken prisoner by the Normans at the close of the eighth century—escaped and travelled farther through France, Germany, and Switzerland, to Rome—returned and saw in a vision the place destined for his resurrection—the island of Rheinan on the Rhine—lived for ten years according to the rule, and then for fifteen as an anchorite, in a cell on the spot where his altar now stands in the church. Part of his relics were destroyed at the reformation—during a temporary occupation of the monastery by the Zuinglians—but much was preserved and we offered up a

prayer before them, for ourselves, our country, and the preservation of the monastery. In the sacristy is preserved a large goblet of wood delicately worked and encased in silver. On the festival of St Fintan, on the 15th of October, this goblet has been, tradition says, for a thousand years as it is still produced in the refectory; and all the brotherhood, in the rich red wine of their neighbourhood, drink to his memory and the permanency of his house; and invoke the blessing of their glorious Irish Founder and Protector."

DR. KELLY'S LECTURE TO THE CATHOLIC YOUNG MEN'S SOCIETY AT THE ATHENÆUM, MARCH 8TH, 1857.

After some complimentary reference to Dr. Cahill's lectures, Dr. Kelly proceeded—In the subject which I have selected for this evening, if I cannot range with you over the boundless empire of science in earth, and sea and sky, as in the lectures you have lately heard (from Dr. Cahill), I can at least dwell with you on the most remarkable objects in that spot which is dearest to you on earth, objects whose very name recalls to the Kilkenny man, wherever his lot may be cast, the fair city on the banks of the crystal Nore, and the cloudless skies under which he first drew breadth. It is this interest which I know you feel in the monuments of your city; it is the solemn lessons and immortal Catholic memories connected with St Canice's; and the very genius of the place in which, if any where, the muse of Irish Catholic history has established a permanent shrine, that emboldened me to connect with Kilkenny buildings some remarkable events in your civic history, and indeed I may say of the history of Ireland. . . . Kilkenny, if we believe accounts, hardly existed until the Anglo-Norman invaders built the castle. They certainly enlarged and beautified the town; and when we consider its name, so called from the Patron Saint of the surrounding territory who lived 500 years before, and that round tower of other days which overtops St. Canice's, we may believe that centuries before the arrival of the Anglo-Normans, or before the conversion of the northern half of Europe, there was a church at Kilkenny, and that the Prince of Ossory, after paying his devotions to the Patron Saint,

often surveyed from this central point the whole extent of his dominions, from Brandon Hill to Kilcooley, and from Slievenamon to Slievebloom—a dominion famous in the annals of Ireland, and specially blessed by St. Columba. The round tower, a building I may observe, never found except near a church, often protected the clergy and their books and sacred treasures from the sudden incursions of the Dane, until assistance could be summoned by a signal fire from the top; but the tower was no protection against the Anglo-Normans—a wonderful race—who, after dwelling two centuries in France, conquered England at Hastings, founded other kingdoms in Europe, and carried off the palm of chivalry in the early crusades. The people were building here a new church, on the magnificent scale then the fashion in Europe, when the invaders came upon them, and after some hard battles gained the victory. But they, too, continued and completed the church; and thus cemented with the blood of two Catholic nations—one building on the foundations laid by the other, St. Canice's arose, not less spacious or beautiful, and far more famous in the history of the two nations than any other Irish cathedral. About the same time, and nearly in the same circumstances, were erected two other great religious houses, Jerpoint and Kells.

From that day to the present, during 700 years, with more than their full share of revolutions in customs, in property, in laws, civil and political, and religious, Kilkenny has, in one important respect, admitted little change. Now and then her faith is the same. During nearly four centuries her citizens, all members of the one fold, thronged on the great festivals in the aisles of St Canice's; during the three following centuries the old faith, driven out from that and the other great churches, still lived among us so fresh, so pure, so vigorous, that the moment the chain was struck off, she began to erect monuments of her power which shall make the times in which we live an epoch in our history. With these memories in his heart and high aspirations for the future swelling within him, can the young man who has sincerely adopted your rules (those of the Young Men's Society) look upon your new cathedral, the admiration of every stranger, or on St Kieran's College, not less admired, and of which, when completed, this city will be equally proud—can he look upon them, and not ask himself "how can I, as citizen of Kilkenny, contribute to the stability of religion in her new abodes, and make her throne as secure in Kil-

kenny of the future as Kilkenny of the past?" How was religion preserved? What lessons do our domestic annals teach? In modern times we hear much of progress, and the advance of civilisation, with a broad assertion, or sometimes only a hint, that there was nothing of the kind formerly. We cannot now descend to particulars, but even in a general view, is it quite certain that, with all the appliances of modern civilisation, Kilkenny of the present has so clear a superiority over the Kilkenny of the past? I do not speak of the secure and Christian provision for the poor administered by the Church, and all the other beneficent appendages to a cathedral in those days, but just picture to yourselves three great convents in this small city, with their public libraries and their paintings, and their gardens for the good of the public; survey the massive pile of the Dominican, the light and graceful tower of the Franciscan, the famous windows of St John's, the wonder of Ireland! Take a Sunday trip to the ever-open door of Jerpoint or Kells—Jerpoint of the Cistercians—the men who, to the chaunt of the Church, felled the forests and reclaimed the deserts of Europe—and tell me if you can that you have not an education which refines as well as instructs, an education not only in the useful and religious, but also in the beautiful and the grand.

Some young friend who has read history is saying, perhaps, that during these 400 Catholic years Kilkenny was an English colony—an English stronghold. She hated the Irish, and when they were growing strong, shut them out of St Canice's, and never once rose against an English King, until, in truth, there were no English at home, and until Cromwell cast all the citizens out, and for a time planted Puritans in their place. Well, young friend, it is against the first rule of history to judge the past by the present, without taking into account the difference of circumstances. Kilkenny was the great meeting place of the Parliaments and National Conventions of the Anglo-Irish nobles and gentry—a colony, if you will, but who loved the land of their adoption, and spent their princely revenues at home. See their tombs in St. Canice's; even in death by these beautiful monuments they employed the artist, adorned the church, and by the expression of Christian hope on their placid and noble countenances raise our thoughts beyond the grave.

Miserable wars and dissensions there were in *those* times throughout Ireland, but if Kilkenny or Ireland of that day, is summoned to

condemnation, can Ireland of the present be the first to cast the stone? To illustrate the state of society in those days, and the feelings which the citizens must have had to their Irish neighbours—if our worthy Mayor and some aldermen, taking a drive a few miles outside town were carried off by a Murphy or a Kavanagh of St Mullins, or Scullough Gap, or by an O'Carroll, or an O'Moore to the bog of Allen, or Dunamaise, or by a wild Butler to Glenbower, would we not rise against the indignity, and vindicate our rights, and be very cautious about letting such dangerous neighbours have livings in our churches or property within our walls. But if Kilkenny was at war she loved the old glories of Ireland. Yes the muse of Irish history always loved Kilkenny. Of the two principal volumes in which the lives of Irish Saints are preserved, one is known to every scholar as the Codex Kilkenniensis—the Book of Kilkenny. The only two respectable histories of the Anglo-Irish, Clyn's and Grace's were completed in the Convents of Kilkenny; and the spirit has remained amongst us. For omitting for the present our Catholic historians, Harris was educated here, and here Archdall prepared the only history of the monasteries, and here Ledwich too prepared his Antiquities, and from the same quarter we shall soon have a history of St. Canice's which, I believe, the character both of the publishers and of the authors (Messrs Prim and Graves) will guard against the prejudices in some of these I have mentioned. Thus if Kilkenny was in these days always loyal to those whom she regarded as her own kindred and natural allies, she included in her sympathies also the noblest interests of the whole kingdom, and shortly before the Reformation, when the antipathies of race were dying away, the old Irish enjoyed within her walls not only liberty and property, but the highest offices in her Church—a gradual preparation for the great contest then approaching when both races combined for the Catholic faith.

For when at the time of the Reformation Ireland, emerging from the comparative obscurity of the four last centuries, appeared before Europe as the Catholic nation—when she alone of all the Northern nations stood fast by the Chair of St. Peter—when in France and Austria, and Belgium and Italy her name became a household word for patience and martyrdom, as it had once been for learning, you have devoted examples here of constancy in the faith. At the Reformation it was remarked as extraordinary, and by the English

condemned as unnatural (to use the phrase of the day), that the Anglo-Irish sternly refused to conform to the change of religion, and that in many places they were more scrupulous in their adhesion to Catholic observances even than the old Irish themselves. Now of these Anglo-Irish many must have imbibed this spirit in Kells and Jerpoint, which were then the great schools for all those who wished to receive an English education. On this very ground, when Henry VIII. was suppressing all the monasteries, the Lord Deputy of Ireland and his council petitioned that Kells and Jerpoint should be exempted from the general fate, this mercy being asked only for four others, of which two were in Dublin, and one at Grace Dieu, near Dublin, where all the ladies were educated. But the petition was rejected: what mercy could be expected from him? Kells and Jerpoint were unroofed; they went down to the cry of the Reformation, and of progress and light; they went down to the cry that brought all evil into this world—the serpent hiss that blasted the first glory of Paradise, when the woman was told she would be a God. Light! light! the favourite shape into which the angel of darkness has ever since transformed himself when deluding the poor sons of Eve. Yes, Kells and Jerpoint went down, but lived in the young hearts that loved them, who sought no light but what they gave—the light of faith.

It is impossible to overrate the influence for good or evil of a school, and we had another example of it here which we owe to a little courage shewn by the clergy and people of the city. Such an opinion had they of the faith of Kilkenny that they sent their most learned man as Protestant bishop here in the reign of Edward VI. So signal, however, was his failure that there never was such a procession in the city as when he retired in the beginning of Queen Mary's reign. All the clergy and canons went in solemn procession around the town with lights and incense and song, making the whole place resound with the joyful Litanies of the Blessed Virgin, and acclamations of the people, and so exuberant was their enthusiasm that even the venerable canons, forgetting the decorum of their age and station, flung their caps in joy to the battlements of St. Canice's. The spirit shown by them on this occasion warned Queen Elizabeth to proceed with caution in Kilkenny, for although they passed statutes easily enough they bided their time in enforcing them. If they found

the watchman timid they terrified him; if they found him simple they deceived him; if they found him corrupt they threw him a sop and silenced him; if they found him prudent and strong they respected him apparently, but they watched their opportunity, and when he too was off his guard the chain was flung around, the bolt was shot, and religion left to mourn great opportunities lost—the slavery of centuries entailed by insensibility to danger, which steady organization might at once have crushed. It was fortunate for Catholic Kilkenny that it had this courage. There is a book written by the son of the Speaker of the House of Commons that passed the laws of Elizabeth against the Catholic Church (Stanihurst.) It was printed at Antwerp in 1584. It gives a full account of a school in which, fortunately for himself, he was educated, just near St. Canice's, founded by Earl Pierse and Margaret Fitzgerald, Countess of Ormonde, so well known by tradition still. Peter White was the master of the school. He was driven from the deanery of Waterford because he would not deny his faith, but he found protection in Kilkenny immediately after Elizabeth had passed her laws against the church; and well for Kilkenny he did. So fondly does his pupil dwell on his memory, so minutely does he describe this city, that you might imagine he was writing a guide-book for the Spanish Armada, then about to sail, and that the lazy Scheldt, though laden with the commerce of the vast Spanish Empire, and the glorious Cathedral itself, and all the arsenals of Antwerp, then resounding with the din of the mighty preparation, did not impress him so strongly as his reminiscenes of Kilkenny. Oh, the influence of the school on the feelings and opinions of the man. He remembers even the waters of the Nore, so cold, he says, in summer—he was thinking of the Bishop's Meadows on a bright warm day, and of the bound, and the splash and the ringing cheer in that water, so cold, he says, in summer—and of the gardens along its banks, just as they are now; and the great forests extending the whole way from Troyswood to the Queen's County, so thick that when the Lord Deputy wanted to pay a visit (not a friendly one) to Mountgarret, he was several days cutting a pass through them; and the rich plain at the other side of the city; and the clear air, and the beautiful monuments—alas! where are they now? and in fine, as he says himself, better than all, citizens most refined, and of most sterling worth. Then come the names of his schoolfellows—names, except a

few, so familiar to us still--all men of great talent and learning, and, I will add, some of them priests. These were the men—the scholars of Peter White—who preserved religion in Kilkenny during the dreary forty years and upwards of Elizabeth's reign.

From that page, when it appeared, a Kilkenny boy, about ten years of age, may have learned his first lesson in Latin, taught, perhaps, by one of the priests whose fame it preserves. On Sunday, after hearing their Mass in the crowded private house or in the store of the wealthy Catholic merchant (for no other places were allowed), when he came out in the fresh autumn air he saw the rank grass growing at the doors of all the churches, and every day's wind and rain making havoc on the windows of St. John's, and the thoughtless boy, perhaps, or the avaricious dealer, stealing or defacing some image of a saint or cross. Again, at his return in the evening, if he stood on the height at Temple Maul little church, he remembered how he had been told by his father that twenty years ago, at that sweet hour of sunset, all the towers rising over the city, beyond the river, from the Castle to St. Canice's (now so mournful and silent), used to send forth the soft and pensive note of the Angelus bell, answered from the other bank of St. Maul's, St. Stephen's, and St. John's. When coming into the city at dusk, he summoned courage to look in at the Black Abbey, and saw there, by the moonlight streaming in through the rent roof, the owl sailing noiselessly up the aisle, and hooting on the desecrated altar, what must this boy have felt? Why are these churches closed? Why does not our natural sovereign, Queen Elizabeth, redress this injustice? Do not our city musters march out every day under her banners? Are not her sentinels on our walls?

It was in these influences that a young mind was formed, which I now introduce to your notice; and here, young men of Kilkenny, I say most unaffectedly I wish it had fallen to more able hands to do, what I feel I am utterly unable to do—justice to his memory. Connected with the most respectable families in the city—families who represented her in more than one Parliament—he made for himself a place in her history which no wealth nor family descent could confer; and not only here in this city and in this diocese, but in the surrounding dioceses and in all Ireland, and wherever the name of Ireland was known to the ecclesiastical scholar, the name of

David Rothe, Bishop of Ossory, was known and revered. Forty years before his death he was praised in a book, published in 1611, as a great Prelate whom everyone knew that knew Ireland, and one of the most distinguished scholars that had left the University of Douay. His perilous commission, abstracting altogether form its ordinary responsibilities, had terrors at that time which none but souls of chivalrous devotion could face without blenching. There were very few bishops then residing in Ireland, and of those few one, a Bishop of Down and Connor, was imprisoned in Dublin on a groundless charge of high treason, for which he was tried and put to death in 1612. To console this bishop and to nerve him against the terrors of the scaffold, in a beautiful letter, still preserved, was one of the first duties of Dr. Rothe, himself, remember, being at the time exposed every moment to the same danger.

I cannot recount all his services to Ireland and to religion—but to be brief; what should he do that he has not done? A scholar with a ready and clear pen, he used it to publish the ancient religious glories of Ireland, and attract sympathy for her sufferings, and, though his contributions to this branch of literature may displease modern inquiries, they were gratefully received not only by Catholic writers, but by his contemporaries, the most eminent Protestant scholars that the Established Church of Ireland has ever produced. A diplomatist, with the same pen, he exposed to the scorn of Europe, the hollow pretence of the time, that there was no persecution in Ireland; and unmasked the policy of James the First so effectually that towards the end of this monarch's reign there was some slight and gradual relaxation of the persecution, and morever, he kept the woes of Ireland constantly before the eyes of the Pope—the common Father of the faithful. What would we know of the Catholic martyrs during Elizabeth's reign but for his *Analecta*? A patron of learning—and to rear up in this city a school of Catholic learning, he cherished for many years of what he might call comparatively the bad times, the hope of one day seeing the Jesuits established here. Nor was he disappointed, for in his own or in his brother's house opposite the modern courthouse, the Jesuits had their first, and I believe, their only noviciate in Ireland. But above all, he was the tender and loving pastor—preaching the Gospel to the poor, and consoling them in their afflictions. Disguised as a soldier, or a physician, as a

pedlar, and sometimes as a beggar, he discharged his episcopal functions not only here, and in the neighbouring dioceses, but through all Ireland, for during several years, he was invested with the primatial authority. An eminent author, Dr Lynch, states that David Rothe was for some few years the only bishop residing in Ireland, and that whether he lay concealed in the forests or went long the byroads, or enjoyed the secure shelter of the faithful Catholic house, the children were brought in crowds to him to be confirmed. Pre-eminently distinguished for his love of peace and harmony among the clergy, and having by his great reputation and personal intercourse with them in different parts of Ireland, obtained an influence such as none other could command, he succeeded in 1620 in founding "An Association of Peace" (the first of the kind in Catholic Annals), which by degrees spread throuhout all parts of Ireland, and embraced in one bond of love and devotion the clergy of all classes, secular and regular, Irish and Anglo-Irish. Oh, that it had been his lot to know only "Association of Peace." The influence of that Association with other causes during twenty years had restoied to the Catholics nearly all their rights. They had the numbers and the wealth, landed and commercial, and soon must have had political power, when they were driven to arm in self-defence in 1641. I say, driven to arm—for dire compulsion alone could even at the time, combine the Irish and Anglo-Irish in the same ranks. Dr. Rothe had no connection with the first general rising, but when the Catholics from all quarters came pouring in disorder into Kilkenny, he was generally believed to have organized them into that Catholic Confederation, which, in the first vigour of its prime, brought nearly all Ireland under its sway to swear fidelity to the Catholic religion, and allegiance to Charles the First. Much has been written in ignorance and malice against the Catholic Confederation, but have its critics refuted the assertion of that great stateman, Edmund Burke, that the Confederation would have given to the whole Irish nation what the Irish Parliament of 1782 gave to a party? that in reality it wanted nothing but success, to have it proclaimed as the glorious and immortal revolution! But I am not discussing the politics of that famous assembly which are the burden of many a weary and dismal tome—nor are we to criticise the course adopted by our illustrious David in all the distracting discords that soon shattered the vigour of the nation. The wonder is how he outlived them, for

the snows of seventy winters were on his head, when surrounded by all the Catholic nobles, and Catholic prelates, and Catholic gentry of Ireland, his venerable form was seen moving in solemn procession up the great aisle of St Canice, and there, after the lapse ef eighty years, the Mass was again offered up to the clashing of arms, to the pealing of cannon, and all the imposing ceremony of a Catholic Kingdom. When the pomp was over, when the enthusiastic march of that armed generation, which had grown up since he came a Prelate to Ireland, had died away in the narrow streets rolling on to the Castle or the Parliament House, and left the patriarch alone in the church no sound but the echo of his own footfall in the spacious aisle—no object present to his sight but the altar and the lamp, what wonder if he doubted the reality of the scene. When he saw from his cathedral the swelling woods of Freshford and Lisdowney, from which more than thirty years ago, he had governed the Irish Church, could he suppress anxious emotion at the perilous splendour of her present position? Single handed he had then encountered her enemies with success; many councillors now brought destruction. Feeling *he* had done all that man could do he soon selected his grave and prepared a sacred bequest for his people. He had lived to see his city placed under the patronage of the Virgin, and her statue enthroned on the Market cross—he selected his grave in her chapel in St. Canice's. He lived to celebrate in that church the divine mysteries with which he had so long sanctified every forest and lonely glen in Ossory. He bequeathed to his people as a monument of his gratitude and love, with other treasures, the sacred vessel used at Benediction of the Most Holy Sacrament, the beautiful Monstrance, so long preserved in the honoured family of Bryan, and now in the possession of Dr. Rothe's revered successors in this historic diocese.

ST. FURSEY'S VISION.

——:o:——

The following stanzas were found amongst the papers of Dr. M. Kelly. In them is related part of the celebrated vision of St. Fursey, one of the most distinguished of those missionaries who left Ireland to spread the Gospel through the heathen and semi-heathen races of mediœval Europe. He is usually regarded as a French saint, and is

far better known abroad than in the land of his birth. During more than a thousand years this sainted exile of Erin has been an object of extraordinary veneration in Peronne where his relics are laid and of honour throughout France generally. St. Fursey was, according to tradition, carried up to heaven, where he remained for a hundred years, which, on his return to earth, appeared to him no longer than "a passing hour." There appears to be no doubt that the vision of St. Fursey is the oldest of all the Celtic legends treating of the experiences of the Christian soul in the regions beyond the grave. "Tracing the course of thought upwards, we have no difficulty," says Sir Francis Palgrave (History of Normandy and England), "in deducing the poetic genealogy of Dante's *Inferno* and the *Purgatorio* to the Milesian Fursœus."

To the Almighty King of Heaven,
Who is and was ere time began,
Be thanks and adoration given,
For all His gifts to man.

And far beyond all other mortals,
Should prayer and praise by me be paid,
By *me* who lately through the portals
Of Paradise was led.

Years long ago—as has been stated,
And as yon records can unfold,
I left this place—nor since was fated
Aught earthly to behold.

'Twas a calm eve—whose mellow splendour,
Might while a demon's thought from pain,
So soft, so pure, so sweetly tender.
To speak it words were vain.

The very air seemed rapture laden,
The sky a fretted crystal cope,
The earth one universal Eden,
Bright as the dreams of hope.

Spirits exalted—joyful hearted,
The hour's fresh beauty to partake,
I wandered forth as day departed,
Beside the silent lake.

Full oft I stood to gaze and ponder
Upon the glorious scenes there shown,
Until I reached the meadows yonder
And sate me there alone.

All things of sight and sense concurring
To elevate, to strike, to fill,
I felt my heart's deep fountain stirring
With an ecstatic thrill.

Then straight as if by inspiration
Poetic fervour loosed my tongue,
And to the Ruler of Creation
A hymn of praise I sung.

The last low notes were scarcely blended
With the still air, when from above,
On wings of golden light descended
The likeness of a dove.

At once my soul confessed the presence
Of some mysterious agency;
For of no earth-created essence
Could aught so radiant be.

And lo! while o'er my head it fluttered.
A psalm of melody divine,
Rose, soft as if by angels uttered,
As a response to mine.

It was as though the adoration
Of an innumerable choir,
The mingled mystic jubilation,
Of lip, and lute, and lyre.

Speech fails to paint the depth of feeling
Evoked by many an earthly strain,
Then must all efforts at revealing
That heavenly one be vain.

Enough that by its spell uplifted,
My mortal nature suffered change;
My frame with buoyant vigour gifted,
Seemed free the air to range.

Uprose, I therefore, with a motion,
Of calmest speed—so one might see,
Full oft some wild bird of the ocean
Soar skyward statelily.

How shall I tell of each dread wonder
Remark'd in that cloud carried flight,
Where all above, around and under
Swam in a sea of light.

Orbs upon orbs of every colour,
From silver white to emerald green,
Blazed with a radiance more than solar
Throughout the vast serene.

To me they seemed like bright pavilions,
In which the guards of heaven might dwell,
And watch the tortured sentenced millions
Of rebel ones that fell.

At length, still by the Dove attended,
Far sheening through the void I caught
Bright glimpses of a city splendid.
Beyond the reach of thought.

A wall of radiant lustre heightened
By many a tower and stately spire,
Rose round it like a zone and brightened
With unconsuming fire.

Straight to a portal, gem-constructed,
And as a rainbow, high and wide,
Was I without delay conducted
By my celestial guide.

Two seraphs, panopled and sworded
In watchful grandeur outside sate,
Sate—but immediately afforded
Admission through the gate.

Lo! then at once upon my vision
A burst of mellow radiance fell,
Replete with loveliness elysian,
And bliss ineffable.

Surpassing aught in song or story,
Aught hoped or dreamed a thousand fold,
Was the beatitude of glory
My eyes did then behold.

No tongue, not 'een a saint's or prophet's,
Inspired with heavenly prescience
Could give the feeblest image of its
Divine magnificence.

Long porticos—ethereal bowers
High columns—thrones of glittering sheen
Domes, temples, palaces and towers,
With gem—pav'n streets between.

Plains with eternal verdure blooming,
Trees with ambrosial fruitage crowned.
Rich flowers—censers ever fuming,
And shedding spice around.

Bright streamlets, jewel-studded fountains,
O'er hung with amarinthé buds,
All—all were there, nor wanted mountains,
Groves, gardens, waving woods.

Which ever rung with tuneful noises
A mingling of sound's sweetest spells;
The breath of lutes, the swell of voices,
The roll of golden bells.

Such sights and sounds, were but however
The adjuncts of celestial spells;
Bright bubbles on the depthless river
Of fullest happiness.

Which the elect enjoyed there seated,
Each on an adamantine throne;
Upgazing on the *uncreated*
Like planets on the sun.

Ask me not of the Godhead's glory,
How shaped, how featured, how arrayed;
Him man may not behold before he
Has sin's death—offering paid.

Ere I could gaze—sensations dreamy
Like song-fed langour through my blood
Passed with a power that overcame me
As some strong cordial would.

When next I woke to sight and feeling
The pageantries of air were flown,
And I was mid the meadow kneeling
In prayerful mood alone.

All seem'd unchang'd—the sky—the season—
The eve-tides glow—the silent scene—
So much so, that the strongest reason
Might well have cheated been.

Ye must not marvel, that the real
Presented thus, should half efface,
Impressions partially ideal,
Unlinked to time and place.

Time's flight had sped unfelt, unheeded,
Material objects lost their power,
Long years of absence scarce exceeded
Me thought, a passing hour.

Well might I therefore feel soul-stricken
At finding here no face I knew;
And well might doubt and darkness thicken,
Where thought could find no clue.

Such is my tale—no wild chimera,
No crazy dream of bard or seer;
But one that men for many an era
Hereafter, awed, shall hear.

THE PRIESTS OF THE PARISH OF MUCKALEE.

——:o:——

BY REV. WILLIAM CARRIGAN, ST. KIERAN'S COLLEGE.

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I.—PARISH PRIESTS.

——:o:——

REV. THOMAS MOROUGH.

The first priest of whom there is any mention in connection with this parish is the Rev. Thomas Morough. His name occurs in a manuscript list of the Catholic Clergy of Ossory in the year 1613, preserved in Trinity College, Dublin. This list is headed, "A note of the names of the Priests, Commissaries, Friars, and Jesuits, together with their relievers and maintainers in the City of Kilkenny." From it we learn that "Dr. White, a seditious priest, when he resorteth to the city, keepeth with his brother-in-law, Henry Shee, Esq., now Mayor of the City. Besides, he maintaineth with him one Thomas Morough, a preacher, a native of the said city, who, when he was in the county, keepeth with Mr. Purcell, of Ballyfoyle, gentleman."

REV. DERMOD FREYNY.

In the month of January, 1669, Dr. James O'Phelan, a native of Kilkenny City, and Parish Priest of Callan, was appointed Bishop of Ossory. A fortnight after his consecration, on the 26th of August, 1669, a Diocesan Synod was held in Kilkenny, and the clergy being thus assembled, took occasion to address to the S. Congregation of Propaganda, a letter expressive of their thanks for granting a Bishop to their Diocese and for bestowing on them so worthy a Prelate.

Among the signatures attached to the letter occurs that of "Reverendus Dermitius Freyny, Vicarius de Castlecomer." Muckalee and Castlecomer probably formed one Parish then, at least they certainly did thirty five years later, in 1704. So we may suppose Father Freyny's missionary labours extended to both districts.

REV. DENIS CULLENAN.

In 1703, the Whigs introduced into the Irish House of Commons "A bill to prevent the further growth of Popery." This bill passed and obtained the Royal assent on the 4th of March, 1704. This law was accompanied by an act for the registration of the Clergy. Every Parish Priest was obliged to present himself at the quarter sessions, and there register his name, age, parish, date of his ordination, name

of the bishop from whom he received orders, and give security for his constant residence in his own district.

In obedience to the above Act, the Rev. Denis Cullenan attended the General Quarter Sessions of the Peace, held at the Old Tholsel, Kilkenny, in and for the City and County of the said City, the 13th of July, 1704, and registered himself as follows :—

"Rev. Denis Cullenan, aged 48 years, resides at Damerstown P.P. of Castlecomer, Dysart, Muckilly, Mollkill (*i.e.*, Mothill), Kilmadum, and Kilmadomock; ordained in Kilkenny, by Dr. James Phelan, in 1679. Sureties—Vincent Nash, of Polestown, said county, gentleman, £50, and Alexis Kelly, of Castle-Ellis, £50.

Of the Cullenans, Rev. John Shearman, late P.P. of Moone, thus writes in his *Loca Patriciana* :—"The name Cullenan still survives in the ancient territory of Ui-Duach; of this family the late Dr. Cullenan, of Freshford, was a representative."

Father Cullenan, of whom there is here question, was, in all probability, also a native of Ui-Duach. Towards the end of the eighteenth century, in the year 1792, another Father Denis Cullenan was appointed P.P. of Rathdowney; two years after, in 1794, he was translated to Lisdowney. Father Cullenan, the P.P. of Muckalee, died or was translated to some other Parish about the year 1710. However, the exact year of his death and place of interment are both unknown.

REV. JAMES COMERFORD.

He is said to have been a native of the Parish. He succeeded Father Cullenan, and for forty years, during the darkest period of the penal times, he attended to the spiritual wants of this very extensive district. God alone knows what trials and persecutions he had to endure during the long period of his pastoral charge. He died in 1750. His remains rest in the old church of Muckalee, where his headstone is thus inscribed :—

"Pray for ye soul of ye Rd. Fr. James
Comerford, who died February, ye 21st.
1749-50, aged 74 years. Zealous
And indefatigable in ye Service
of God & his Neighbours with
Charity, Patience, & Care, he
Served ye Parishes of Castle-

Comer and Muckalee 40 years, &
Now Expects ye Mercy of God
& ye Reward of his past Labours.
That he May rest Eternally.
Amen."

REV. JAMES KAVANAGH.

The Parish of Muckalee at the time of Father Comerford's death included the present parishes of Muckalee, Castlecomer, and Clough, as well as a large portion of Conahy and a portion of St. John's. In 1750, however, the year in which he died, Castlecomer and Clough were formed into a separate parish, and to the parish of Muckalee, as it was then newly constituted, was promoted the Rev. James Kavanagh, then or afterwards Archdeacon of the Diocese. Having governed the parish for the short term of three years, he was summoned to his reward in 1753. If he be buried in any of the graveyards of Muckalee parish no inscribed stone marks his resting place. It is possible he may have been buried in St. Canice's churchyard, where, on a horizontal monument, close beside Dr. John Dunne's grave, may be read the following inscription :—

"Pray for ye Soul of
Ye Rev. Father James
Keavanagh who depd.
April ye 13th, 1753. Aged 38
yrs. God be Merciful
to ye Souls of his
parents & Family."

REV. THOMAS PAYE.

On the demise of Father Kavanagh, the Bishop, Dr. James Dunne, appointed to the parish the Rev. Thomas Paye, a Franciscan Friar. This appointment was made the 13th of July, 1753. The original parchment, with the Bishop's seal and signature, is preserved in the Diocesan Archives. This interesting document was published in Vol. II. of the Transactions, pp. 503-4. From it we learn that previous to his appointment to this parish, Father Paye had laboured there on the mission for many years, and that in the time of persecution he had received a kind of toleration from those who had the administration of the Penal Laws. He was probably a native of Kilmocar. Any others of the name I have met with were all from that locality.

In 1704, William Paye, of Kilmocar, County Kilkenny, gentleman, and Michael Langton, Fitz Dominick, of the City of Kilkenny, merchant, were securities in £50 each for Rev. Edmond Fitzgerald, P.P., Ballyragget: they same two were, in the same year, sureties in the same amount for the Rev. Richard Grace, P.P., of Kilmocar. Father Paye was, very probably, a near relative of this William Paye, "gentleman," and we may suppose that it was owing to the respectability and prominence of his family at the time that the poor friar got the toleration mentioned above.

In the "Registrum Diæcesanum" of the illustrious Bishop, Dr. de Burgo, is given a list of the Parish Priests of the Diocese, when he took possession, May 2nd, 1759. In this list Father Paye is thus registered:—

"R. D. Thomas Paye, Ordinis Minorum, Parochus S. Brandani de Disart & S. Mariae de Muckalee, collatus ab Illmo. Jacobo Dunne, 17 Julii, 1753, loco R. D. Jacobi Kavanagh."

In 1762, "Rev. Thomas Paye, O.M.P., Clough," was one of the subscribers to the "Hibernia Dominicana." From this it would appear that he resided in Clough, or near it, perhaps in the extremity of Muckalee, where it joins Clough Parish. Father Paye resigned the parish on the 6th of January, 1767, and was allowed his support out of its revenues.

Finn's Leinster Journal of Wednesday, November 16th, 1774, contains the following notice—"Died, on Friday last, in the Colliery, the Rev. Thomas Paye, a clergyman of the Church of Rome." He was buried in the churchyard of Clough. In the same grave with him rest the remains of three other priests. On their tomb the following may be read without difficulty:—

"Here lieth the body of Rev. Michael
Kealy, Parish Parish of Castlecomer seven
years, who departed this life, Feb. 24th, 1781,
aged 54 years. R.I.P.
Also the body of the Rev. James Brennan,
Regular, who departed this life February 5th,
1795, aged 66 years.
This monument has been erected by
the Rev. Andrew Phelan, who, being P.P. of
Castlecomer during 26 years, departed this

life March 20th, 1807, aged 60 years.
Requiscant in Pace.
Here also lies the body of the Rev.
Thomas Paye, Regular, departed this
life August 12th, 1772, aged 80 years.—R.I.P."

REV. THADY PHELAN

Was appointed P.P. in succession to Father Paye on the 7th of April, 1767. When collating him to the Parish, Dr. de Burgo wrote to him as follows:—

"Nos Fr. Thomas de Burgo, Ordinis Praedicatorum, S. Theologiae Magister, Dei et Apostolicae Sedis Gratia Episcopus Ossoriensis, necnon Parochiae S. Mariae, Kilkenniae Parochus: Dilecto nobis in Christo R. D. Thaddaeo Phelan, Presbytero Ossoriensi, Salutem in Domino.

"Inter caetera, quae pro Pontificalis nostri officii Debito praestare cupimus, illud praecipue nobis Cordi est, ut Parochialibus Ecclesiis tales praeficiamus, qui muneri & ministerio Curae animarum, quod omnium gravissimum est, laudabiliter satisfaciant. Porro quandoquidem Illmus. & Rmus. D. Jacobus Bernardus Dunne, Praedecessor noster, virtute Decreti Apostolici Parochialem Ecclesiam de Castlecomber, nostræ Diæcesis, latius utpote diffusam, quam ut ab uno duntaxat Rectore posset gubernari, in duas partes distinxerit & suum cuique parti Rectorem assignaverit, hinc istam præfatæ Curæ Partem de Disart, & Muckalee nuncupatam Rdo. Dno. Jacobo Kavanagh ejusdem Diæcesis Archidiacono, contulit, & donavit, eamque possedit, & gubernavit memoratus Jacobus Kavanagh tanquam Rector, & Possessor pacificus usque ad mortem, ut totidem verbis testatur laudatus Prædecessor noster in Literis Patentibus manu propria, & Chirographo R. Dni. Patritii Molloy, tunc Vicarii Generalis & Prosecretarii signatis, atque sigillo suo manuali in cera rubra munitis, quibus eundem Districtum, priscas Parochias de Disart, & Muckalee complectentem, denuo contulit, & donavit Rdo. Patri Thomæ Paye, Die 17 Julii, 1753. Vacante autem impræsentiarum prælibato Districtu, priscas Parochias S. Brandani Abbatis de Disart, & Nativitatis B. Mariæ Virginis de Muckalee complectente per liberam, & absolutam Resignationem prædicti Thomæ Paye in manibus nostris Die 6 Januarii labentis anni, idcirco sæpedictum Districtum priscas Parochias S. Brandani Abbatis (Die 16 Maii) de Disart,

& Nativitatis B. Mariæ Virginis (Die 8, Septembris) de Muckalee complectentem cum omnibus juribus et Pertinentiis suis universis, prout eundem Districtum supradictus Jacobus Kavanagh possidebat, Tibi conferimus, & donamus cum onere tamen decem Librarum Sterlingarum recensito Thomæ Paye quotannis solvendarum per modum subsidii charitativi. Quocirca omnibus et singulis Personis Ecclesiasticis, Curæ nostræ subjectis, per præsentes præcipimus et mandamus, ut cum pro parte tua eorum aliquis requisitus fuerit, Te vel Procuratorem tuum in Corporalem, realem, & actualem Possessionem Capellæ Parochialis in recensito Districtu, servatis servandis pro rerum conditionibus inducat. In nomine Patris, & Filii, & Spiritus Sancti. Amen. In quorum Fidem & Robur hasce a nobis scriptas & subscriptas Literas Sigillo nostro Episcopali muniri jussimus. Datum Kilkenniæ Die Septima Mensis Aprilis anno Æræ Christianæ Millesimo septingentesimo sexagesimo septimo. Consecrationis nostræ anno Octavo. F. THOMAS Epus. Ossorien."

Father Phelan resided in the townland of Muckalee, in the house now occupied by a farmer named Michael Coonan. He died December 18th, 1774, and was buried most probably in the old church of Muckalee.

REV. JOHN COSTELLOE.

Father Costelloe was appointed P.P. on the 24th of December, 1774. Of his history nothing is known. Tradition does not mention even his name. He died on the 5th of November, 1780, and was interred with his predecessors in the old church of Muckalee. He was the last priest interred there. No monument seems to have been erected to his memory.

REV. RICHARD MANSFIELD.

Rev. Richard Mansfield was appointed P.P. of Muckalee, in succession to Father Costelloe, on the 7th of November, 1780. This learned and distinguished priest was born about 1740, in Clinstown, in the parish and near the town of Freshford. He was nephew of the Rev. Mark Mansfield, P.P. of Danesfort, who died a nonagenarian in 1783. He was ordained by Dr. de Burgo at the house of Mr. Edward Stanton of Legate's Rath, on the 28th of May, 1768. At this time it was the custom for young men to be raised to the priesthood *before* completing their studies. Hence we may presume that it was *after* his ordination Father Mansfield, like his contemporaries, read at

Nantes the usual five years' course of Philosophy and Theology. Having completed his studies he was appointed Professor in the same college at Nantes. After some years he returned to his native diocese of Ossory, and was soon after appointed in the parish of Muckalee, as we have seen above, on the 7th of November, 1780. His pastoral charge here was short, for on the 15th of November, 1783, he was translated to Killamory, vacant by the translation of its Parish Priest, the Rev. William Phelan, to Thomastown five days previously. On the 5th of December, 1783, Father Mansfield was appointed Canon of Kilmanagh; about 1787, Chancellor, and on the death of Rev. Richard O'Donnell, P.P., St. John's, the 10th of May, 1811, he was appointed Dean of the Diocese by the Bishop, Dr. Lanigan, in as far as he might have power so to appoint him; access to the Pope not being then possible. On the death of Dr. Lanigan, February 11th, 1812, he was appointed Vicar-Capitular, and he held that dignity till Dr. Marum was consecrated Bishop March 5th, 1815. On the death of the Rev. Robert Grace, P.P., Gowran, in April, 1816, he was translated thither, but two years later he returned to his old parish of Killamory, which he governed as Pastor till his death, at his house in Kilmoganny, on the 13th of September, 1826. He is interred in Windgap chapel, and a slab with the following inscription was placed over his remains:—"Pray for the soul of the Very Rev. R. Mansfield, D.D., P.P., V.G., and Dean of Ossory, whose remains repose in this church. Owing to the Penal Laws he had to seek a Catholic Education in France, where he was distinguished both as a student and a professor in the College of Nantes. On his return home he governed during perilous and eventful times the united Parishes of Killemary Danganmore, and Kells for more than forty years, uniting singular prudence to very active zeal. He was also Vicar-Capitular from 1812 to 1815, the exile and imprisonment of the Holy Pontiff, Pius VII., having extended through that time. He died 10th December, 1825, aged 87 years."

REV. JOHN FARRELL.

Rev. John Farrell was next P.P. of Muckalee. His appointment is thus recorded in the Registr. Diaecesanum of Dr. Troy:—

"Die 20 Novembris, 1783, R. D. Joh. Farrall fit Parochus S. Mariae de Muckalee & S. Brandani de Disart, loco Rdi. Dni. Mansfield translati ad Parochiam S. Crucis de Kells, &c, die 15 Novembris."

Father Farrell was a native of Ballyragget, and was ordained priest by Dr. de Burgo at the house of Mr. Richard Hoyne, of Garrycreen, Feb. 23rd, 1771. After his appointment to this parish he lived for some time in Rockbrook, but soon got two acres of ground at the old church of Muckalee, on which he built a house where he resided till the memorable year of 1798. In this year a Lieutenant of the Regiment, then stationed at Kilkenny, was shot at by a noted rebel, as he was riding along the Castlecomer road near Webbsborough. Father Farrell was said to have been convenient about the time the shot was fired. He was accordingly arrested, tried, found guilty, and sentenced to death. The sentence however was not put into execution, for owing to the exertions of the Bishop, Dr Lanigan, his life was spared, on condition of his never again being allowed to exercise the office of Pastor. His connection with the parish thus ceased. After this he retired to Ballyragget (being allowed his support from Muckalee Parish). and died there about the year 1816. His remains were laid in the churchyard of Donoughmore, between the gate and the Western gable of the old church. No stone marks his grave there.

REV. MARTIN BERGIN.

Rev. Martin Bergin succeeded. He was a native of Upperwoods or Rathdowney; studied Philosophy in the Irish College, Paris, and Theology in Louvain. While, in the latter place, he, on the 19th of October, 1785, received Faculties from Dr. Troy, for minor and Holy Orders. He was on the mission in Upperwoods, in the year 1788. We next meet with him as C.C., Gowran, in the year 1794. He was promoted to the pastoral charge of Muckalee in 1798. The appointment must have been made before the end of July that year, for his successor as Curate in Gowran, the Rev. John Guider, first came there the 25th of July, 1798, as we learn from an entry in the "Gowran Parochial Registry, from 1778 to 1809." Father Bergin and his Curate, the Rev. Edmond Kavanagh, lived in Rockbrook, in the house lately occupied by Father Hoyne. He was translated in the year 1807 to the Parish of Aughaboe, then vacant by the death of the Rev. Patrick Delaney, P.P., V.G., on the 30th of December, 1806. He died there September the 1st, 1819, aged 64 years.

REV. THOMAS O'GORMAN.

Rev. Thomas O'Gorman succeeded. He was born in the town of Ballyragget, and was a member of a family which gave many

worthy priests to the Church: among others might be mentioned Rev. James Gorman, P.P., St. Canice's, who died in 1826, the Rev. John Gorman, also P.P., St. Canice's, who died in 1869, and the Rev. William Gorman, P.P., Lisdowney, who died in 1833. He was ordained priest by Dr. Troy in St. Canice's chapel, Kilkenny, on the 25th of May, 1782. After entering his ordination in the Registry, the Bishop writes "Cum dicto Thoma Gorman dispensatum fuit super defectum ætatis unius anni, vigore Indulti Apostolici." Soon after his ordination he set out for France, and entered the College of Nantes, where he read Philosophy and Theology. When leaving College to return to his native diocese on the 3rd of May, 1788, he received the following letter from the President, Father Byrne:—

"Ego infrascriptus sacræ facultatis Parisiensis Doctor Theologus Seminarii presbyterorum Hybernorum Nannetensis superior, testor omnibus quorum interesse poterit Magistrume, Thomam Gorman Presbyterum Ossoriensem per quinquennium in nostro Seminario rebus tam philosophicis quam theologicis cum fructu navasse operam; nec ullo, quod sciam, impedimento innodari canonico, quinimmo bonis esse moribus sanaque doctrina, hinc ipsum jam in Patriam revertentem D.D. Illustrmo. Ossoriensi Præsuli commendo, præsentes dando litteras formatas, in quorum fidem subscripsi: Nannetis anno Domini Millesimo Septingentesimo octogesimo octavo, die vero mensis Maii tertia. J. P. O'BYRNE."

On his return to Ossory he was appointed Curate to Father O'Grady, P.P., Freshford. About 1803, he was appointed to the pastoral charge of Lisdowney, from which he was translated to Muckalee early in the year 1807. Like his predecessor, he lived in Rockbrook, but after a time he took a farm in the townland of Muckalee, where he resided till his death. His life as pastor was retired and uneventful like that of many another good, holy priest; but his name will long be in benediction among the faithful people whom he directed and ruled so long. He died on the 27th of March, 1840. The following obituary notice appeared in the next issue of the *Kilkenny Journal*:—

"Died, on Friday, 27th instant, in this city, the Rev. Thomas Gorman, P.P., of Muckalee, in the 83rd year of his age. This venerable priest had celebrated Mass for his people on the previous Wednesday, and rode into Kilkenny afterwards, but immediately became unwell,

and calmly resigned his soul to his Creator two days after. He was, in every sense of the word, a good priest. Simple-minded, kind-hearted, hospitable, and charitable, he had gained many friends, and had never made an enemy. During his long life he had laboured incessantly in the vineyard of the Lord, and has gone, full of hope, to receive the reward promised to the good and faithful servant."

His remains were interred at his own request in the old chapel of Ballyfoyle, and a mural slab with a suitable inscription was there erected to his memory. When the new chapel was built his remains were translated thither; his monument, however, was accidentally broken at the time, and its fragments have disappeared so that I am unable te give here a copy of the inscription.

REV. MICHAEL BIRCH.

Rev. M. Birch was born in Kilaree, parish of Freshford, and was baptised on the 9th of February, 1785. His parents were Michael Birch and Mary Connery—aunt of Revs. Thomas Connery, P.P., Glenmore, and his brother, the Rev. Patrick Connery, who died C.C., Castlecomer, in 1821. His brother, the Rev. John Birch, died P.P., Kilmacow, in 1827. Father Michael was a student of the Ecclesiastical Seminary in Maudlin-street. He received priesthood from Dr. Ryan, Coadjutor Bishop of Ferns on the 12th of June 1813, and was very soon after appointed Curate in St. Mary's, where his name occurs in the Registry during the following months of July, August, and September. As he had not finished his course of Theology before receiving priesthood, and as the pressing necessity for priests which hastened his ordination had now ceased, he returned to College for the academic year of 1813-14, after which he was appointed Curate in Muckalee. Here he remained only one year, when he was translated to Thomastown, where he laboured for about fifteen years till 1831, when he was translated to Upperwoods, whence he was promoted to the pastoral charge of Seir-Kieran in 1839. On the death of Father Gorman he was translated to Muckalee on the 16th of April, 1840, and he took possession on the 3rd of the following May. It may be remarked here that at this time the parish was greatly curtailed by Dr. Kinsella, a portion having been added to St. John's, the Lisnafunchin district and chapel were added to Conahy, and the Smithstown district and chapel to Castlecomer. Up to this time the Parish Chapel stood in Damerstown; it was a very humble building,

but had experienced nevertheless bad treatment in its time, having been burned in the memorable year of 1798 by the soldiery, who happened to be scouring that part of the country. Father Birch's first care was to replace it by another more worthy of religion and more becoming the improved condition of the people. By his unceasing exertions the present handsome chapel of Muckalee was soon erected and Mass was first celebrated in it about the beginning of 1843. The old chapel in Damerstown (which in Irish was called the "Chapeal-Cluain-Kinnu") soon after became a ruin, and even its foundations were rooted up a few years ago. To Father Birch the parishioners are also indebted for the erection of the two commodious schools beside the parish chapel. In very many other ways did this good priest benefit the parish during the long term of his pastoral charge. In 1857 he was appointed Canon of Killamory, vacant by the death of the Rev. Edmond Kavanagh, P.P. Having governed Muckalee for thirty-three years, he died full of years and merits on the 27th of November, 1872. He was interred in the parish chapel at the Gospel side, near the door, where a marble monument is erected to his memory.

REV. PATRICK HOYNE.

Father Hoyne, the present worthy, patriotic, and much-esteemed Pastor, succeeded.

II.—CURATES.

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REV. JAMES BYRNE.

After the promotion of Father Paye to the pastoral charge of this parish, in which he had previously laboured on the mission for many years, there is no account, oral or written, of any succeeding curate till Dec. 30th, 1786, on which day the Rev. James Byrne died, "in ædibus D. Johannis Ferral, Parochi de Muckalee." Father Byrne was ordained in Ballyragget Chapel by Dr. de Burgo, June 16th, 1764.

FATHER JACKSON.

A Father Jackson, a friar, was on the mission here about 1795. He is said to have been a convert from Protestantism.

REV. WILLIAM TRACEY

Was Curate here with Father Farrell. He was a native of Upperwoods, and was on the mission in this parish till the end of 1798, or beginning of 1799, when he was translated to Rathdowney, of which he subsequently became P.P. He died in Oct., 1839.

REV. EDMOND KAVANAGH.

The Rev. Edmond Kavanagh was C.C. here with Father Bergin. He was a native of Galmoy, was grand-nephew of Rev. Edmond Kavanagh, Parish Priest of Ballyragget, who died in the odour of sanctity in 1761, and a lineal descendant of the heroic King of Leinster, Art Kavanagh, as may be seen from the following:—Art Kavanagh, King of Leinster, who died in the year 1417, had a son named Dermot, who also had a son Dermot, who had a son Art, who was father of Murrough, father of Dermot, father of Dowling Kavanagh, of Ballyleigh, County Carlow, who was living in 1618. This Dowling Kavanagh had a son Dermot, who had a son Brian, who had two sons (1) Rev. Edmond Kavanagh, P.P., Ballyragget, who died in the year 1761, aged 76 years, and (2) Charles Kavanagh. Charles had a son Daniel, who was father of (1) Rev. Charles Kavanagh, P.P., Ballyhale, who died 1847, aged 86; (2) of Rev. Edmond Kavanagh, of whom there is here question, and (3) of Art or Arthur Kavanagh, who died 1859 in his 88th year. Arthur's sons are Mr. Thomas Kavanagh and Mr. Charles Kavanagh, both of Whiteswall, in the Parish of Galmoy, who now represent this branch of the Clan Kavanagh.

Having spent some years on the mission in Muckalee and other Parishes, Father Edmond Kavanagh was promoted to Danesfort on the death of Father Swift in 1817. Having ruled that parish for forty years he died June 11th, 1857, aged 90 years.

REV. MICHAEL WALSH.

Rev. Michael Walsh was a native of Ballyhale Parish, and was Curate here from the time of his ordination in the month of December, 1815, till he was promoted in 1834 to the Pastoral charge of Rosbercon, where he died in October, 1875, having been P.P. forty one years.

REV. THOMAS CONNERY.

Rev. Thomas Connery was born in the townland of Esker, now in the Parish of Conahy, but at the time of his birth and until the year

1840, in the Parish of Muckalee. He entered Maynooth College for Humanity on the 3rd of October, 1813; and after his ordination, about the year 1819, he was for many years Curate in this Parish. He was appointed Parish Priest of Glenmore, in 1846, and he died there February 19th, 1865.

REV. PATRICK FOGARTY

Subsequently P.P. of Dunnamaggin, was C.C. here till 1832.

REV. JOHN PHELAN.

Rev. John Phelan was C.C. here from 1832 to 1840. He was a native of Rathbeagh; studied in Birchfield, and was ordained in March, 1826. He was transferred from Muckalee to Mooncoin, where he remained till 1847, when he was appointed Parish Priest of Tullaherin, where he died January, 1872, aged 75 years.

REV. ANDREW WALSH.

The Curates from 1840 to the present need not be given here, but there is one whose name should not be omitted—the Rev. Andrew Walsh.

Born in the Parish of Thomastown, he read Philosophy and Theology in the Diocesan College. He was on the mission in Mooncoin, Windgap, Dunnemaggin, and for about fifteen years in Ballyfoyle, where he built the present beautiful church. Towards the end of 1869, he met with a very sad accident, which resulted in the amputation of his hand. After this his health gave way, and he survived only a few years. He died April 16th, 1873, aged 60 years, and is interred in the churchyard of Thomastown, where a monument has been erected to his memory. R.I.P.

THE PRIESTS OF THE PARISH OF ST. JOHN'S, KILKENNY.

BY REV. WILLIAM CARRIGAN, ST. KIERAN'S COLLEGE.

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I.— PARISH PRIESTS.

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REV. JAMES CLEERE.

Rev. James Cleere, P.P. of St. John's, died on the 14th of November, 1643, and was buried in St. Canice's Cathedral, then in possession of the Confederate Catholics. The inscription on his monument may be seen in our Transactions, vol. II., p. 394. He was, no doubt, a member of the old, respectable family of the Cleeres, long settled in Kilkenny A beautiful silver chalice, which once belonged to him, is still in use in St. Kieran's College. It bears the inscription: —"Ora pro D. Nicolao Cowley, Protonotario Apostolico, qui me fieri fecit in usum D. Jacobi Clari, Protonotarii, 1640." In the college library are two of his books, one of them, the "Decretales Bonifacii VIII." bears on its title page this inscription, written by Father Cleere: —"Ex libris P. Jacobi Clari, Protonotarii Apostolici, Anno Dni, 1641, Kilkenniæ"; the other book has a similar inscription. The writing in both cases is in a bold and beautiful hand, and would seem to be that of a man in the prime of life.

REV. PETER PURCELL

What pastor or pastors took charge of the flock during the remaining years of the Confederation period and during the persecution of Cromwell I know not. In the year 1669, however, amongst the signatures attached to the letter of the Ossory priests to the S. Congregation of Propaganda, we find that of "Rev. Petrus Purcell, Pastor Ecclesiæ S. Joannis de Kilkennia" Of the date of Father Purcell's appointment, his history, and the time of his death, nothing is now known.

REV. THOMAS CANTWELL.

Rev. Thomas Cantwell succeeded. In the year 1704 he thus registered himself in the Old Tholsel, Kilkenny:—

"Rev. Thomas Cantwell, aged 52 years, resides in the city of Kilkenny, P.P. of St. John's, Kilkenny; was ordained in Kilkenny by Dr. James Phelan, Bishop of Ossory, in 1675. Sureties – John Quinn, saddler, £50; and William Joyce, merchant, £50."

REV. WALTER MOTTLEY.

Rev. Walter Mottley was the next P.P. In the year 1704, he was registered as follows :—

"Rev. Walter Mottley, aged 30 years, resides at Cantwell's Court; P.P. of Rathcoole and Kilderry; ordained in Kilkenny by Dr. William Dalton, Bishop of Ossory, in 1697. Sureties—James Archdekin, City of Kilkenny, merchant, £50, and Vincent Nash, Paulstown, said Co., £50."

A respectable family named Mottley lived in Kilfane, in the early part of the last century. Their monuments may still be seen in the old church there. To this family belonged the Rev. James Mottley, for whom, at his departure from Ireland in the last century, a lament in the Irish language, was composed by his sister. Father Walter Mottley was probably also a member of the same family. On the death of Father Cantwell, he was appointed his successor, while still retaining the parishes of Rathcoole end Kilderry, and thus it was that they became united to St. John's. How long Father Mottley ruled the united parishes cannot now be determined. He seems to have resigned the pastoral charge before 1750, the year in which he died, as the Bishop, Dr. O'Shaughnessy, who died in 1748, held the parish *in commendam* at the time of his death, and in 1749, the Rev. Patrick Molloy was collated to the parish by Dr. Dunne. There is a chalice still in use in St. John's Chapel dating from his time, it is inscribed:—"Fr. Petrus Archer Ordinis Sancti Dominici, Conventus Kilkennie me fieri fecit, 1722." Father Mottley is buried in Maudlin-street churchyard, and on his monument is the following:—

"Here lieth the body of the
Reverend Father Walter
Motley, parish priest of St. John's.
He died September, ye 27th, 1750.
Aged 79 years.
Requiescat in peace. Amen."

REV. PATRICK MOLLOY

Before his death in 1748, as I have said above, the Bishop, Dr. O'Shaughnessy, held St. John's as his mensal parish. This is plain from the inscription on his tomb in which he is said to have been "Hujus S. Joannis Evangelistae parochiae commendatarius." In 1749, St. Mary's became the mensal parish and the Rev. Patrick

Molloy, whom Dr. Moran describes as "a priest of great piety and learning," was appointed P.P. of St. John's. A few years later, he was, on the 30th of May, 1753, translated by Dr. James Dunne, from the pastoral charge of St. John's to that of St. Mary's. This appointment gave rise to a very long controversy between Father Molloy and the next Bishop, Dr. de Burgo. The former finally triumphed and held St. Mary's till his death in 1789, in the 63rd year of his age. An account of this controversy, as well as a fuller account of Father Molloy, will be given in a Paper on the "Priests of St. Mary's."

REV. PHILIP PURCELL.

Rev. Philip Purcell succeeded on the translation of Father Molloy. Having ruled the parish for seven years, he died July 2nd, 1760, and was buried beside Father Mottley in the churchyard of Maudlin-street. His inscription is as follows:—

"Here Lies ye Body of
Ye Reverend Father Philip
Purcell, of Ballyragget, Parish
Priest of St. John's, departed
July ye 2nd, 1760. Aged
38 years."

He was probably a relative of the Rev. Philip Purcell, C.C., Kilmacow, on whose tomb in Donoughmore, near Ballyragget, may be read:—"Here lies the body of the Rev. Philip Purcell, who departed this life the 15th of May, 1791, aged 36 years. R.I.P."

REV. THOMAS O'ROURKE.

Rev. Thomas O'Rourke succeeded. His appointment is thus recorded in the "Registrum Diæcesanum":—

"Die 12 Januarii, 1763, R.D. Thomas Rourke, instituitur, Parochus S. Joannis Evangelistæ Kilkenniæ, S.S. Trinitatis de Dunmore, S. Thomæ de Rathcoole, et S. Mochini de Kilderry, loco R. D. Philippi Purcell, qui viam universæ carnis ingressus est 26 Julii, 1760.

"Diu porro vacabat Parochia justis de causis, Sanctæ Sedi Apostolicæ notis, totoque eo tempore prælibatus Thomas Rourke, ibi administrabat."

From this it appears that before his appointment as P.P., Father O'Rourke had administered the vacant parish for more than two years. Why the parish was so long vacant, and what were the "justæ causæ"

above referred to, can be easily accounted for if it be remembered that it was during that time the controversy was going on between Dr. de Burgo and Father Molloy; and as the bishop could not get possession of St. Mary's, he held in place of it St. John's as his mensal parish. Having been pastor for nearly four years, Father O'Rourke was translated to a better life November 15th, 1766. He was buried with his predecessors in Maudlin-street. The inscription on his tomb is:—

"Here lieth the body of the
Reverend Mr. Thomas Rourke,
Parish Priest of the Parish of St.
John's the Evangelist. He died
On the XVth of November, A.D.
MDCCLXVI; of his age
LXII.
Requiescat in Pace. Amen."

REV. DENIS DELEIGN, D.D.

Rev. Denis Deleign succeeded. This worthy Ecclesiastic is described by Dr. de Burgo in a document of 1764 as a "Doctor of Divinity and a subject of peculiar abilities and undoubted merit." His name first appears in the Registry in 1761, when he was appointed P.P. of the newly-formed parish of Kilmacow. In the same year he was *presented* to the vacant parish of Ballyragget by Robert Butler The bishop of the diocese, however, refused to acknowledge any right of presentation in the Butler family. Robert Butler then appealed to the Archbishop of Dublin, who commissioned the bishops of Ferns and Kildare to investigate the claims and arguments of both parties. We are told that they "took cognizance of the appeal and the merits thereof at Ross, in the diocese of Ferns, and at Kilkenny, in the diocese of Ossory, for many days in the month of August, 1765, but found no advowson or right of presentation in the appellant."

Whilst P P. of Kilmacow, Father Deleign was, on the 18th of July, 1763, promoted to the Canonry of Aghoure. On the 5th of January, 1765, he was translated from Kilmacow to the pastoral charge of the extensive parish of Ida, from which he was again translated to St. John's, November 16th, 1766.

Whilst Dr. de Burgo was in Rome during the years 1769 and 1770, Dr. Deleign governed the diocese as Vicar General. It was during this time he was appointed Chancellor of the diocese, on the

2nd of December, 1769. In the same year, 1769, the "Rev. Dr. Dionysius Deleign, Vicar General of Ossory, prothonotary Apostolic, Canon of the Cathedral of St. Canice, and P.P. of St. John's parish," bore testimony to the accuracy of a genealogical work complied to prove the descent and respectibility of one of the Langtons who was about to seek his fortune in Spain.

Of Dr. Deleign's prudence, ability and worth, and of his zeal in the discharge of the duties of his ministry, there can be no doubt when we find him so much honoured by so discriminating and judicious a prelate as Dr. de Burgo. His missionary career in St. John's was, however, of short duration, for he went to receive the reward of his labours on the 17th of December, 1773. On his monument in Maudlin-street is the following inscription, now almost illegible :—

"D. O. M.
Here lies the body of
the Reverend Denis Deleign,
Parish Priest
of the Parish of
St John the Evangelist.
He died
XVII December, MDCCLXXIII,
Aged LV.
R.I.P."

REV. MICHAEL FITZGERALD.

Rev. Michael Fitzgerald succeeded. His appointment is thus recorded :—

"Die 19 Decembris, 1773. R. D. Michael Geraldinus, fit Parochus S. Joannis Evangelistæ Kilkenniæ, &c., loco Amplissimi D. Dionysii Deleign, Cancellarii, qui die 17 hujus vale-dixit mortali huic vitæ."

On the 19th of January, 1778, he was promoted to the canonry of Mayne, vacant by the death of Rev. Matthias Lanigan, P.P., Templeorum, fifteen days before.

Father Fitzgerald died April 11th, 1785, and was buried with the preceding P.Ps. in Maudlin-street. The inscription on his tomb is almost illegible, and is as follows :—

"Here lies the body of the
Reverend Michael Fitzgerald,

Parish Priest of St. John's. He departed
this life April the 11th, in the year 1785.
Aged 61 years.
May he rest in peace."

REV. JOHN BYRNE.

The appointment of his successor, Father Byrne, is thus recorded: "Die 13 April, 1785, Amplissimus D. Joh. Byrne, transfertur a Parochia S. Lactini de Freshford, &c., ad Parochiam S. Johannis Evangelistæ de Kilkennia, &c., vacantem per obitum Amplissimi D. Michaelis Fitzgerald, qui discessit die 11 hujus mensis."

Father Byrne was appointed P.P. of Freshford in the year 1775, so that he had been pastor already for ten years before his translation to St. John's. On the 3rd of December, 1783, he was promoted to the canonry of Cloneamory. In the year 1789 he was translated from St. John's to St. Canice's. In 1790 he was appointed Dean of Ossory. He died during the latter half of the year 1801.

REV. RICHARD O'DONNELL.

Not the least remarkable of the parish priests of St. John's was he who succeeded Father Byrne—the Rev. Richard O'Donnell. He was born in the neighbourhood of either Callan or Inistioge, about the year 1736. His family was ancient and respectable. The late Mr. Prim writes that "the family of Daniel" (which is the same as O'Donnell) "was settled at an early period in Kilkenny. John Daniel, was sovereign of the town in 1395, and Patrick Daniel filled the same office in 1471. *Walter* Daniel was coroner of the city of Kilkenny in 1610 and sheriff in 1613." The branch of the family to which Father O'Donnell belonged was settled down at Ballywalter, within a mile of Callan, from a very early period. They were here at least before Cromwell's time according to a reliable family tradition. About the year 1700, Walter O'Donnell, or Daniel as he is called in the traditions of the locality, was the head of the family. He seems to have been a person of some consequence as he gave his name to the townland of Ballywalter, in which he lived. The site of his residence there is still pointed out on Mr. Thomas Shelly's farm.

Early in the last century a branch of the O'Donnell's removed from Callan to Inistioge. In which of the two places Father O'Donnell was born I have not as yet ascertained. It is certain, however, that

he was born in either, and he was most probably nephew or grandson of Walter O'Donnell, of Ballywalter, whom I have mentioned above. About 1730, Andrew O'Donnell removed from Inistioge to Curraghlane, Goresbridge, where is now worthily represented by his descendant, Mr. Andrew O'Donnell.

I cannot say how Father O'Donnell spent his early years. It was only on the 13th of June, 1767, when he had attained his 31st year, that he was ordained by Dr. de Burgo, Bishop of Ossory, at the house of Mr. Richard Hoyne, of Garrycreen. On the 4th of the following August, we find the same bishop giving commendatory letters to the "Neo-Presbytero Rev. Richardo Daniel," when setting out to the Continent to pursue his philosophical and theological studies. It is the tradition of his family that while in France he was Chaplain to the Irish Brigade, or at least to some portion of it. The term of his chaplaincy must have been very brief, for we find him returned to his native diocese of Ossory towards the end of 1773. He was, on his arrival, appointed curate in St. Mary's, Kilkenny, and his first baptism there dates December 29th, 1773. In the same parish of St. Mary's he laboured as curate for the next sixteen years. Of the great esteem in which he was held by his superiors during the time, we have proof in the fact, that though only a curate he was, on the 26th July, 1786, appointed Canon of Mayne by the bishop, Dr. Troy. His name occurs for the last time in the Parochial Registry of St. Mary's on the 25th of September, 1789. At this date he was promoted to the pastoral charge of St. John's in place of Father Byrne. An entry made by him in one of the Registries of that parish is—"Rev. R. O'Donnell came to live in Maudlin-street, St. Jerome's day, the 30th September, 1789." Another entry made by him informs us that when he took possession of the parish, there was in use in the parish chapel a chalice with the inscription:—"Pro anima Thomae Pay 1667." Whilst he was pastor the chapel of Maudlin-street was rebullt in 1796, as we are reminded by an inscription on a stone built into the wall of the chapel yard as one enters from Maudlin-street. Nor should I omit mentioning here that he was one of the original founders of the Charity School Society in Kilkenny, established March 27th, 1784. This society flourished for about sixty years after that date, and did a great deal for the education of the poor Catholic children of the city. He was also one of the original founders of the "Benevolent Society

of the city of Kilkenny," established February 22nd, 1789. This society also did good work for many years after in relieving the destitute poor of Kilkenny. To those two societies Father O'Donnell was a constant contributor up to the time of his death. His private charities, we may be sure, were unbounded. His name is even yet remembered and in benediction amongst the people of St. John's parish. They speak of him as being particularly careful to instil into the minds of all, and especially of children, a knowledge of the Christian doctrine.

In the great burning question of the beginning of this century—that of the Veto—Father O'Donnell took a prominent part. He was appointed Dean of Ossory in 1802, and as such, at the head of the clergy and no less than 40,000 of the laity of Kilkenny city and county, he drew up his famous Address, which helped so much to set the Veto aside for ever. This Address was presented in November, 1808, to the bishops, who assembled in Dublin on the 14th of the preceding September, gave it as their decided opinion that it was "inexpedient to introduce any alteration in the canonical mode hitherto observed in the nomination of the Irish Roman Catholic bishops." A copy of a portion of the Address, taken from the *Leinster Journal* of November 12th, 1808, may not be uninteresting here. It is as follows:—

"Most Reverend and Right Reverend Prelates—We, the undersigned Roman Catholic inhabitants of the county and city of Kilkenny, deem it expedient, in duty and in gratitude, to make you the sincere offer of our thanks, which we accompany with the feelings of our hearts no less than with the assent of our judgments. In your temperate yet firm disapproval of any innovation in the mode of perpetuating that Divine Hierarchy—which, covered with the glories won out of a rude and lingering struggle, we look up to as the last undestroyed monument of our faith and ancient national grandeur—we solemnly recognise the succession of those virtues by which your sainted predecessors were ennobled, and in your steadiness we as solemnly anticipate the unimpaired transmission of these virtues to future times.

"Under these impressions we again renew the assurances of our respect, and we hope ROMAN CATHOLIC IRELAND has but one opinion and one voice on this momentous question,

"Signed,

"Rev. Richard O'Donnell, R.C. Dean of the Diocese of Ossory, and P.P. of St. John's, Chairman;
Rev. Richard Mansfield, D.D. and P.P. of Danganmore;
Rev. James Gorman, P.P., St. Canice's;
Rev. James Butler, P.P., Thomastown;
Rev. Michael Forristal, P.P. of Callan;
Rev. Richard Laracy, P.P. of Ballycallan;
Rev. Robert Grace, P.P. of Gowran;
Rev. Patrick O'Grady, P.P. of Freshford;
Rev. Thomas Gorman, P.P. of Muckalee;
Rev. William Carroll, P.P. of Inistioge;
Rev. John Fitzpatrick, P.P. of Slieverue;
Rev. Malachy Brennan, P.P. Castlecomer;
Rev. Michael Butler, P.P. of Rosbercon."

After the parish priests follow the signatures of twenty-six Catholic curates, four friars, and a multitude of the laity. Letters of thanks for the address were, soon after its presentation, received by Father O'Donnell from many of the Irish bishops, among others Drs. Coppinger, Power, Young and Murphy (Clogher).

Under the name "Father Connell," Father O'Donnell is the hero of one of Banim's tales. In the preface to the work the author writes—"When my brother and I (Michael Banim) were children, the Rev. Richard O'Donnell was the pastor of St. John's parish, Kilkenny. As children we loved our simple-hearted, wordly-innocent, but religiously wise old pastor; in manhood we venerated his memory. We had been the wearers of white muslin surplices in his choir. . . . and decorated with tiny scarves and hatbands, we were followers in the nearly three-mile-long procession which accompanied him to his humble grave."

This good priest's death was a glorious termination to a life spent in the service of God and of his neighbours. Mr. Banim thus describes it—"Father O'Donnell died of fever, imbibed while attending the deathbed of one of his poor parishioners. That he might be able to hear the words of the dying man, and whisper the consolation of his ministry to him, it was necessary he should stretch himself by the sufferer's side, on the bed of straw, made up, not on a bedstead, but on the floor of the cabin, and he inhaled the infectious breathings of

the man he comforted." He died at the parochial house, Maudlin-street, on Sunday, the 19th of May, 1811. In the *Leinster Journal* of that time we have a glowing description of his funeral, and of the immense number of people who were present at it. It is, however, too long to insert it. His remains were laid with his predecessors in the churchyard of Maudlin-street. On his tomb there, is the following inscription :—

"Here lie the remains of the Rev. Richard O'Donnell,
an upright man, a sincere Christian, and a faithful
minister of the Gospel. He was Catholic
Dean of Ossory, and 22 years P. Priest of St. John's.
The object of his unwearied zeal was to
provide for the varied wants of his people.
He instructed them with energy, he reproved
them with firmness, and his life was a bold
exemplification of the truths & virtues he
preached. He was called out of this life with
a well-grounded hope of a better in the 75th.
year of his age, on the 19th of May, 1811, as
universally regretted as he had been sincerely
admired and esteemed.
May he rest in peace. Amen."

RIGHT REV. KYRAN MARUM.

Dr. Marum succeeded, and he was the last of the long line of parish priests of St. John's.

To the interesting sketch of the life of this good bishop, written by the Rev. N. Murphy, P.P., Ballycallan, and printed in Vol. II. of our Transactions, I have very little to add. Father Murphy tells us that Dr. Marum "was born in the year 1772, at Rathpatrick (Galmoy), in this county, and was the son of Pierce L. Marum and Eleanor, his wife, *née* Fitzpatrick." Having completed his classical studies in the Academy of James's Green, he was, at the age of thirteen, sent by Dr. Troy to the Irish College of Salamanca, where he made his philosophical and theological studies. Here he was promoted to tonsure, minor orders, subdeaconship and deaconship, respectively, on the 23rd, 24th, 25th, and 27th of May, in the year 1795. The date of his reception of the priesthood is not recorded, but it was probably soon after when he had completed his twenty-third year.

After his ordination "he was appointed vice-rector and professor, and though so young, was numbered among the superiors of the Irish College of Salamanca." His career as professor there was, however, very short. He seems to have returned to Ossory in the year 1797, as I find in the Baptismal Registry of St. Mary's, Kilkenny, that the "Rev. K. Marum" baptised in that parish on the 2nd and 9th of August, 1797. He was about this time appointed curate in Durrow. But that parish was destined to be for only a brief period the field of his missionary labours, for we again find him baptising in St. Mary's on the 7th of September, 1799, and his name occurs regularly in the parochial registry as curate in that parish till May 13th, 1801, when it disappears. About this time he was appointed Professor in Carlow College, where he remained till 1810, when we again find him on the 26th of August in that year baptising in St. Mary's, and discharging the duties of curate there till the 26th of the following November, when his name disappears altogether from the registry.

On the death of Father O'Donnell he was promoted to the vacant parish by the bishop, Dr. Lanigan; and in the same year (1811) he opened the seminary in Maudlin-street for ecclesiastical students. The account books of this seminary, from its opening in September, 1811, to September, 1814, are preserved in the Museum, St. Kieran's College. On the 3rd of April, 1814, Dr. Mansfield, Vicar Capitular—and up to that time Dean of Ossory—resigned the latter dignity, and as far as lay in his power (all access to the Pope being impossible), conferred it on Dr. Marum. But a higher dignity was in store for him. On the 19th of September he was elected by Propaganda Bishop of Ossory, and the election was approved by the Pope on the 29th of the same month. His consecration did not take place till March 5th, 1815. He shortly afterwards went to live in James's-street. Up to this he lived in the old parochial house of St. John's which for many a decade of years before sheltered his predecessors, the parish priests of St. John's; and in which, as Dr. M. Kelly informs us, lived his predecessor in the see of Ossory, Dr. O'Shaughnessy, and his (Dr. O'Shaughnessy's) immediate predecessors and successors.

Of Dr. Marum, after his consecration as bishop, it is not necessary to say anything here. On his appointment to the see of Ossory, he received the parish of St. John's *in commendam*, or as his mensal parish.

Such has it been ever since. For the last seventy years it has had no parish priest. The wants of the people, however, have been well attended to by worthy administrators and curates, of whom I shall treat in the following sections.

II. ADMINISTRATORS.

REV. JAMES HENNEBRY.

Rev. James Hennebry was the first administrator of St. John's. He was born in Lufney, in the parish of Mooncoin. He was curate in various parishes, and after the consecration of Dr. Marum in March 1815, was appointed administrator of this parish. Having laboured with much zeal and fruit during the next five years, he was promoted to the pastoral charge of Callan in January, 1821.

REV. JOHN MULLINS.

Rev. John Mullins was the next administrator. Born at Kells he was sent at an early age to Doyle's classical school in Patrick-street, and from this to Maynooth, where he entered for Logic on the 3rd of September, 1811. He was ordained in 1816, and after serving as curate for five years he was appointed administrator in succession to Father Hennebry in the month of January, 1821. On the death of Father Hennebry, January the 8th, 1834, he also succeeded him as parish priest of Callan, of which parish he took possession early in the following February.

REV. JOHN WALSH.

Rev. John Walsh succeeded in February, 1834. He was born in Kilkeasy, received his education in the diocesan college of Birchfield, and was ordained by Dr. Marum in the year 1821. His first curacy was Ballycallan; he was then C.C. in Danesfort, Castlecomer, and Callan, from which he was promoted to the administratorship of St. John's, in February, 1834. During the next six years he laboured here as a true minister of the Gospel, the present beautiful parish chapel of Maudlin-street being a lasting monument of his zeal. In the year 1840 he was appointed P.P. of Urlingford from which he was translated after a few years to Mullinavat, from which he was

again in 1846 translated to Slieverue, where he died March, 1883, aged 92 years.

REV. JAMES WALSH.

Rev. James Walsh succeeded. He was born in Newpark, near Knockmoylan, parish of Ballyhale, and was nephew of Rev. William Walsh, P.P., Mooncoin, and of Rev. Dr. Robert Power, P.P., Johnstown. He was appointed administrator in 1840, and remained here till 1843. In 1850 he was promoted to the pastoral charge of Durrow.

REV. NICHOLAS KEALY.

Rev. Nicholas Kealy succeeeded. He was a native of Lisdowney parish. He entered Maynooth for Humanity on the 29th of August, 1826, and was ordained in December, 1834. His first mission was St. John's, where he was for a short time a curate. He was then appointed professor in the diocesan college where he remained for the next eight years, till he was appointed administrator of St. John's early in the year 1843. Here he remained eleven years till February 1854, when he was appointed parish priest of Thomastown.

REV. EDWARD LARKIN.

Rev. Edward Larkin succeeded. He was born in the parish of Templeorum. He entered Maynooth for Humanity, August 25th, 1836. After his ordination in 1844 he was curate in Ballyragget, Gowran, Castlecomer, and Rathdowney; and was appointed administrator of St. John's in 1854. Having administered the parish for the next eleven years, he went to receive the reward promised by God to the good and faithful servant, in September, 1864. His remains lie in the churchyard of Maudlin-street. On his monument there, is the following inscription:—

"R. D. Edvardus Larkin
Presbyter integerrimus
post egregie
in hujus ecclesiæ regimine
Navatam operam
Pie obiit IV. Nonas Septembris
MDCCCLXIV.
Annos natus XLVIII.
Cujus animæ propitietur Deus."

REV. JOHN KELLY.

Rev John Kelly succeeded. He was born in Maudlin-street in March, 1820. He was brother of the late illustrious Dr. Matthew Kelly, Professor, Maynooth, grand-nephew of Dr. Nolan, late P.P. Gowran, and nephew of Dr. Kelly, Bishop of Waterford, who died in 1828. Having made the necessary preliminary studies in Kilkenny, he entered Maynooth for Logic on the 25th of August, 1838. After the ordinary course of Philosophy and Theology, he was promoted to the Dunboyne Establishment. In 1846, he left Maynooth and was appointed C.C. of St. Patrick's, Kilkenny, where he laboured zealously for the next eighteen years. He was then appointed administrator of St. John's in succession to Father Larkin. After about half a year he was appointed P.P. of Castlecomer in succession to Father Aylward, who died January 9th, 1865.

REV. JOHN O'HANLON.

Rev. John O'Hanlon succeeded, and was Adm. for more than five years, when, in 1870, he was promoted to the parish of Gowran, over which he still worthily presides.

REV. JOHN LYNAGH.

Rev. John Lynagh, now of Inistioge, succeeded Father O'Hanlon. He was translated to Inistioge in 1875.

REV. WILLIAM BRENNAN.

Rev. William Brennan succeeded, and was promoted to the parish of Danesfort on the death of Father O'Brien, P.P., November 2nd, 1879,

REV. WALTER KEOGHAN.

Rev. Walter Keoghan, the present worthy and universally esteemed Adm. succeeded.

III.—CURATES.

——:o:——

REV. JOHN SHEE.

During the period of the Confederation of Kilkenny, the Rev. John Shee was vicar or curate of St. John's. This we learn from the inscription on the monument erected in memory of him and his

brother, Rev. James Shee, in St. Canice's Cathedral. Their father, William Shee, who died in 1584, and is buried in St. Mary's, was a near relative of Sir Richard Shee. Rev. James Shee died in 1648; the date of Father John's death is not recorded.

REV. MAURICE SPENCER.

Rev. M. Spencer was C.C. St. John's in 1762, in which year he subscribed for a copy of Dr. de Burgo's "Hibernia Dominicana." He remained here for some years after, and seems to have retired from the mission about 1770. He died in Callan on the 24th of July, 1783, and is interred either in the churchyard there or in that of Kilbride.

REV. MICHAEL PRENDERGAST.

Rev. Michael Prendergast is the only other curate of St. John's during the last century of whom I find any mention. He died in 1783, and is buried with his friends in the churchyard of Dunkitt. His inscription is as follows:—

"Here lies the body of the
Rev. Michael Prendergast, who departed
this life on the 1st of March, 1783.
Aged 32 years. R.I.P.
This was erected by his mother,
Johannah Prendergast."

REV. MICHAEL WALTON.

Rev. M. Walton was C.C. here in 1802 and following years. He was a native of Higginstown, parish of Clara. In 1011, he was appointed P.P. of Durrow on the death of the Rev. Patrick Mortimer.

REV. JAMES WALSH.

Rev. James Walsh was C.C. of St. John's from 1807 to 1810, when he was translated to Castlecomer, where he died of fever in the year 1812. He was born in Outrath, and was brother of the Rev. Philip Walsh, and uncle of Mr. James Walsh, now of Outrath. Those two priests died young, and are both buried in the churchyard of Rathcoole, parish of St. John's. The inscription on their monument is as follows:—

"Here lie interred the remains of
the Reverend James Walsh, who
died February 13th, 1812, in the
36th year of his age, and those also
of his brother, the Rev. Philip

Walsh, who departed this life
March 6th, 1823, in the 32nd year
of his age.
The disinterested zeal with which
these Rev. Gentlemen discharged
the duties of their ministry and
administered to the wants of their
fellow creatures rendered them
dear to all who knew them.
Reqniescant in pace."

REV. KIERAN DUNPHY.

He was C.C. St. John's in and after the year 1814. He was C.C. St. Mary's from 1818 to 1826, when he was appointed P.P. Dunemaggin.

REV. OLIVER SHORTALL

Was born in Clomanto, and was grand-uncle of Rev. John Shortall, P.P., Durrow. He received his theological education in the Seminary Maudlin-street, and was ordained priest by Dr. Ryan, Coadjutor Bishop of Ferns, on the 12th of June, 1813. He was then appointed curate, St. John's, but his health, which was never very good, soon gave way completely here, and he died within less than a year after his ordination, on the 7th of June, 1814. The following obituary notice appeared in the *Leinster Journal* at the time:—"Died, on Tuesday, the 7th instant, in the 25th year of his age, and the first of his ministry, the Rev. Oliver Shortall, Curate of St. John's. Gifted with considerable talent, frank and affable in his manners, zealous in the discharge of his sacred functions, he carried with him the sure criterion of his professional merit, the love and confidence of that portion of the flock committed to his care. The services of his funeral were performed with all due solemnity: his fellow-students walked in procession before his remains, attended by his numerous friends and mourning relatives."

His remains rest in the family burial ground in Tubrid, Urlingford.

REV. ANDREW PHELAN.

Rev. Andrew Phelan was C.C. in 1818 and the following year. He died P.P of Ballyragget in 1854. A Father BUTLER was C C. in 1822. Rev. M. SINNOTT was C.C. in 1818. About 1816, Rev.

WILLIAM DELAHUNTY was C.C.; he was C.C. St. Canice's in 1810 and 1811.

REV. MARTIN MAGEE

Was appointed C.C. St. John's in 1822. He was uncle of Dr. Magee, now of High-street, and was born in St. Mary's Parish in the year 1794. In his nineteenth year he entered Maynooth for Physics on the 27th of August, 1813. Where he served on the mission till 1822 I have not learned. In that year, however, he was appointed C.C. St. John's, where he laboured most faithfully for the next nine years. He is still affectionately remembered by the older parishioners. He was a distinguished preacher. He died of brain fever on the 2nd of January, 1831, and was buried in the churchyard of Maudlin-street, with so many of the priests of St. John's. On his monument is the following inscription:—

"Visi sunt oculis insipientium mori, illi antem
sunt in pace.
Sub hoc marmore jacent reliquiæ
REV. MARTINI MAGEE
qui dum viveret
Prædicator extitit egregius
panemque verbi pauperibus ac parvulis
Largiter distribuit.
Hunc tumulum Parochiæ hujus
erexerunt populi non immemores
quorum saluti per annos novem
fidelissime servierat.
Memoria virtutum ejus
dum lapidi mandatur
mentibus altius impressa manet.
Obiit ætatis suæ anno XXXVII.
Salutis MDCCCXXXI.
Fraterni cineres atque ossa sacrata propinquis
Conduntur tumulis, animis requiescere detur
In cœlo sociis nec in ipsa morte diremptis.

. . . . .

Here also lie the remains of the
REV. JOHN KANE,
Who for several years was curate of this

Parish.
He departed this life 20th of August, 1836,
Aged 38 years."

Father Kane was a native of the city, and, I think, of St. Canice's parish. In 1825 he was C.C. Urlingford. About 1826 he came to St. John's. Rev. JOHN CLEARY, who died P.P. of Kilmacow, was also C.C. here.

REV. JOHN PEEKIN.

Rev. John Peekin, or Peacon, was, I have been informed, a native of Urlingford. He studied Theology in the College in Maudlin-street, and was ordained by Dr. Ryan, Coadjutor of Ferns, on the 12th of June, 1813. In 1825 he was C.C. Rathdowney. His death is thus recorded in the *Kilkenny Journal*, Saturday, October 8th, 1831:—"Died, on Tuesday, the 4th instant, the Rev. John Peekin, C.C. of St. John's parish, in this city. He spent 18 years in the ministry, remarkable for his zeal as a clergyman, and for hospitality, and the gentleness and simplicity of his manners."

REV. MICHAEL HARNEY.

Rev. M. Harney, a native of Kilmacow, was C.C. here till 1834, when he went to Callan, where he died in 1847.

REV. PIERCE KEOGHAN

Was uncle of the present Adm. He was ordained by Dr. Kinsella, June 13th, 1835, and appointed C.C. of St. John's, where he died of typhus fever in the 31st year of his age, on the 2nd of June, 1840. His remains lie in the chapel of Tullow, parish of Freshford. Rev. JOHN BIRCH, lately P.P. Borris-in-Ossory, was C.C. St. John's till 1838 or 1839. Rev. WILLAM LYNCH, P.P., Rathdowney, was C.C. in 1839 and following years. The curates from 1840 to the present time are too numerous to be treated of here.

IV.—REMAINING INSCRIPTIONS.

——:o:——

Having already given so many of the inscriptions on the monuments of the ecclesiastics buried in the churchyard of Maudlin-street, it may be as well to insert the remainder. The first is that on Dr. O'Shaughnessy's monument, now almost illegible:—

(1) "D. O. M.
Siste, viator, vide, lege, luge.
Jacet sub hoc marmore
Illustrissimus et Reverendissimus Dominus
Fr. Colmanus O'Shaghnussy
Nobilissimæ suæ familiæ Primipilus
Probitate et Pietate clarus
Episcopus Ossoriensis
Ex Ordine Prædicatorum assumptus
Hujus S. Joannis Evangelistæ parochiæ Commendatarius.
Expectans carnis resurrectionem
Obiit quarto nonas Septembris,
Anno Salutis MDCCXLVIII.
Peregrinationis suæ LXXIII.
Consecrationis XII.
R.I.P."

The next is that of the illustrious Dr. de Burgo, which is as follows:—

(2) "D. O. M.
Hic jacet illustrissimus et
Reverendissimus Dominus
Fr. Thomas de Burgo
Episcopus Ossoriensis
Ex ordine Prædicatorum assumptus
qui
vita exemplari, eximia eruditione
ac zelo apostolico ecclesiam
Sibi commissam
Per septem decem annos illustravit.
Obiit Kilkenniæ die XXVI. Sept.
Anno Salutis MDCCLXXVI,
Ætatis LXXI.
R.I.P."

In the same grave with Fathers Mottley and O'Rourke is interred Rev. Matthew Sinnot. His inscription is the third and last on the monument, and is:—

(3) "Here also lie the remains of the
Rev. Matthew Sinnot, of Saint
John's parish. He departed this life
29th of August, 1828, in the 40th
year of his age."

Father Sinnot was born in Maudlin-street. He was C.C. for many years in Patrick-street, till 1827, when he was translated to the Butts, where he died.

Immediately after the inscription commemorating Father Fitzgerald, P.P., we have the following on the same monument:—

(4) "Here lie the remains of the
Rev. William Pratt. He departed
this life 31st of January, 1828, in
the 34th year of his age.
May he rest in peace."

Father Pratt was born in St. Mary's parish. He entered Maynooth for Humanity, April 4th, 1812. In 1825, he was C.C. Ballyragget.

Next are the inscriptions of Very Rev. E. Nolan, President of St. Kieran's College, and of his brother, Rev. Michael Nolan. Both those clergymen were born in Templemartin, and were nephews of Dr. Nolan, P.P., Gowran. Their inscriptions are:—

(5). "Hic jacet Edvardus Nolan, Presbyter Ossoriensis Præbendus Mayne qui ingenio, scientia, zeloque eximio ad erudiendam in litteris et pietate juventutem brevi tempore multa implevit. Obit xxiv Julii. A.D. MDCCCXLV., ætatis vero suæ XL.
Requiescat in pace."

(6) "Here lie the remains of
the Rev. Michael Nolan, C.C., Ossory,
who died at Callan, March 30th, 1846,
in the 35th year of his age.
Natural abilities of a very high order
Carefully improved by study,
Ardent zeal for the glory of his Maker,
And a most tender sympathy with the
Suffering members of Christ,

Eminently qualified him to discharge
The high duties of his sacred calling.
The people amongst whom he laboured
Ever considered him
A kind friend and an affectionate Father.
His unassuming manners and holy life
Gained him the respect and love of his
brethren in the ministry.
All regarded him as a faithful servant
A man of God, and a good minister
of Christ Jesus."

Father Joseph Healy's inscription is :

(7) "Here lies the body of
The Rev. Joseph Healy,
C.C., Ossory.
Who died in this his native city,
Kilkenny, 11th January, 1858,
in the 53rd year of his age and
the 19th of his sacred ministry.
A simple and upright man, a pious
and zealous priest, he was greatly
beloved by all the people among
whom he laboured and a special
favourite of his clerical brethren
who erected this monument
to his memory.
Requiescat in Pace.
Amen."

(8) "Erected by Margaret Buckley,
in memory of her cousin, the
Rev. Bernard Scott,
who died 7th of May, 1876.
He was ordained 1830, appointed
Parish Priest of Galmoy in June,
1861, which he resigned in
August, 1870, and came as

Chaplain to the Workhouse
Kilkenny.
R.I.P."

(9) "In
Memory
of
Rev. Edward Callanan,
who died 3rd January, 1881.
Aged 37 years.
R.I.P."

The following are the inscriptions on the monuments of the Friars who are buried here :—

(10) "God have mercy on the soul of
Rev. Father St. John, Capuchin
of the Holy Order of St. Francis. He
died October 6th, 1780, aged 93 years.
R.I.P.

Elsewhere I find Father St. John's Christian name was "Martin."

"D.O.M.
(11) Here lies the body of
the Rev. Father Peter Magennis
of the Order of Preachers.
He died
April MDCCLXXXI
Aged LXXII
R.I.P.

Here likewise lie the Remains
of the Rev. Cornelius Ryan, of
the same Order. He departed this life
November 20th, 1814, aged 66. May he
rest in peace.''

(12) "D.O.M.

God have mercy on the soul of the
Rev. Father McDonnell, Capuchin

of the Holy Order of St. Francis.
He died 3rd July, 1782, aged 66 years.
R.I.P."

(13)

"Hic jacent cineres Rev. Fratris Philippi
Forrestall, Ordinis Minorum Observantiæ,
Studiis ecclesiasticis Romæ peractis, per
annos quadraginta quinque pro salute ani-
marum in hac diæcesi indefesse laboravit.
Morum simplicitate, vitæ innocentia, pietate
erga Deum et pauperes insignis in vita et
eminentius in morte nomen veri religi-
osi meruit. Meritis plenus obdormivit
in Domino Anno Salutis MDCCCXXIX
ætatis suæ LXXI. R.I.P."

PRIESTS OF THE PARISH OF ST. PATRICK'S, KILKENNY.

BY REV. WILLIAM CARRIGAN, ST. KIERAN'S COLLEGE.

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I.— PARISH PRIESTS.

——:o:——

REV. LUKE ARCHER.

The first P.P. of whom there is any mention, is the Rev. Luke Archer. The following particulars of the life of this illustrious ecclesiastic are taken from the interesting History of Holycross Abbey, by the Rev. Father O'Carroll, P.P., Clonoulty :—

"Rev. Luke Archer was born in 1570, at Kilkenny, of the ancient and respectable house of the Archers of that city. He repaired to Lisbon at an early age, where, having pursued his ecclesiastical studies with great success and received Holy Orders, he returned to his native city in 1594, and immediately after was appointed Archdeacon of Ossory, and a few years subsequently parish priest of St. Patrick's, by Dr. Thomas Strong, then Bishop of that See. On the recommendation of Dr. Dermod Creagh, Bishop of Cork, he was promoted to the dignity of Guardian, and subsequently to that of Vicar-Apostolic of the diocese of Loughlin, the Bishop of which had been in exile.

"After ministering for sixteen years as a secular priest in his native city, he resolved to retire from the world and devote the remaining years of his life in the seclusion of the cloister. Accordingly, in the year 1610, he embraced the Cistercian Institute, and on taking the habit of that order, on the 7th of October of the following year, was created Abbot of Holycross.

"On his elevation to this dignity, he resigned all his preferments in the Church, but finding that the time had not yet arrived when he could, with safety, take possession of his Abbey, he prudently determined to remain at Kilkenny till a more favourable opportunity presented itself.

"Meanwhile, he was elected Provincial and Vicar-General of his Order on the 18th September, 1618. This office imposed new responsibilities. He at once commenced the visitation of his province and exerted all his energies to re-establish the defunct houses of his Order in Ireland. In furtherance of his object, he made long and

painful journeys through the country, visiting the ruins, and appointing *ad interim* superiors to them till the dawn of a more tolerant period admitted of their restoration. During this visitation he had to encounter much hostility and opposition from the commendatory Abbots and such other secular clergymen, as aspired to that distinction, or had been appointed by their ordinaries to the cure of souls, in parishes attached to the suppressed Abbeys. Amongst others, the Rev. David Hennessy, who had been appointed to the Parish of Holycross, refused to receive jurisdiction from him, maintaining that he needed no other title than that derived from his ordinary, the Archbishop of Cashel. The Abbot insisted on the original and inherent right of the Abbot of Holycross to appoint to the parish and dependencies of the Abbey. After some resistence, Father Hennessy submitted and signed a formal deed to that effect dated June 1st, 1621. "He was restored to the cure of souls, but with his submission on record no future resistence was apprehended from him. He was deprived of his charge two years after (1623) and a friar of the Abbey was appointed in his place."

"The Abbey of Holycross did not, however, exclusively engage the solicitude of its Abbot. At this period the Diocese of Ossory was reduced to a deplorable state of religious destitution—its Bishop was in exile—its vicar-general dead, and there was not a priest in any of the rural parishes within twenty miles of the see. Dr. Richard Fitzgerald, who then administered the Diocese, in quality of vicar-apostolic, induced Dr. Archer to accept the vacant office of vicar-general. To secure a supply of priests for the diocese, and of religious for the different houses of his province, he established at Kilkenny a noviciate of his Order, to which was attached a seminary for the education of secular ecclesiastics. These institutions prospered, and he had the happiness, during an administration of eleven years, to appoint a pastor to every vacant church, and to see religion flourish in every parish of that diocese."

"Dr. Rothe, the Bishop, took possession of his See in 1637. From that time Abbot Archer removed the noviciate of his Order to Holycross, where he permanently resided till his death, 19th December, 1644. He was buried in the Abbey with great solemnity, in presence of a vast concourse of people, in the tomb of the Abbots.

REV. "DONATUS BARDAEUS"

The Rev. Donatus Bardaeus succeeded Father Archer as Pastor. He was interred in the old churchyard of St. Patrick's. Over him was placed a horizontal monument, which in an upright position, half at least buried in the ground, now marks some other grave. On this monument in raised letters, may be read the following inscription running around its four sides :—

"HIC JACET PIAE MEMO-

RIAE RE. DNS. D. DONATVS BARDAEVS QVONDAM

PAROCHVS STI. PAT-

RICII KILKENNIAE QVI OBIIT 18 JVNII A.D. 1621."

"Bardaeus" seems to be a Latinised form of the name Ward (in Irish Mac-an-*Bhaird.*) So that Donatus Bardaeus would probably be the same as Donatus or Denis Ward.

REV. JAMES "VALESIUS."

There is no mention anywhere of the succeeding Pastors till the year 1669, in which the Rev. "Jacobus Valesius, Parochus Ecclesiae S. Patricii de Kilkenny, necnon Rector B. Mariae de Inshiologhan," and the other priests of Ossory addressed to the Sacred Congregation of Propaganda a letter expressive of their thanks for granting them as Bishop Dr. O'Phelan. "Valesius" would be the Latinised form of either Walsh or Wall. In the present instance it is not easy to determine which of the two translations ought to be adopted.

REV. PATRICK O'SHEA.

Rev. Patrick O'Shea was P.P. in 1704. In this year he registered himself as follows in the old Tholsel, Kilkenny :—

"Patrick Shee, aged 44 years, resides in the city of Kilkenny ; P.P. of St. Patrick's Kilkenny, Castleinch, Outrath, and Kilferagh ; was ordained at Lisbon in Portugal by the Cardinal Primate of Portugal in 1690. Sureties—Patrick Shee, merchant, £50, Nicholas Rowan, merchant, £50."

On the death of the Very Rev. Dr. Edmond Murphy, P.P., St. Mary's, on the 29th of January, 1706, he was translated to that Parish as his immediate successor. He was appointed Bishop of Ossory by Brief, dated July 28th, 1731. He died in 1736. (See his Life in the Transactions of the Ossory Archæological Society, Vol. II., pp. 448-491.)

REV. PATRICK FITZGERALD.

Rev. Patrick Fitzgerald succeeded. He was P.P. here in 1720, as appears from the inscription on a chalice which the late Bishop of Ardagh, Dr. Conroy, had in his possession, and which had originally belonged to Father Fitzgerald. This inscription was as follows:—"Rev. Dominus Patritius Fitzgerald, pastor Ecclesiæ Sancti Patricii, Kilkenniæ, me fieri fecit, anno Domini, 1720." Father Fitzgerald was Treasurer of the Chapter of Ossory. He died on the 3rd of October, 1749, and was buried in St. Patrick's Churchyard. An altar-tomb marks his resting-place there. The inscription on this tomb is almost obliterated. With much difficulty I have succeded in copying the following portion of it:—

"D. O. M.

DEO VERO VIVENS

HOC MONVMENTVM IN PIAM

SVI.....VISQVE MATRIS. MEMORI-

AM ERIGI FECIT REV. DOMINVS

PATRICIVS FITZGERALD.

Clarus prosapia ducens originem a
nobili familia Geraldinorum de Burn-
church et .....p..... ..atem de...no-
bili familia de Roth.....oriun-
dus..... ..... suique officii
memor.....cor
docile ..... et legem.....
..... Dom
fuit .....illa
.....post
transactam.....ani-
mam Creatori reddidit die 3tio Octris.
An. Dom. 1749.
Hoc jacet in.....Christi memo-
randus sal.....
offlicii pariter Re... .....amans
patricii fautor.....nomine clarus
parochias .....ille probus
id retulit.....sibi querere
in qua.....requiescat
amen."

Just within one or two feet of Father Fitzgerald's tomb is another monument, about which a word may not be altogether out of place here. It is a horizontal flag, almost entirely covered over with grass and earth. It has two inscriptions, one in raised letters, the other in incised characters; the former commemorates Margaret Archer, the latter the Rev. Martin Archer. The entire inscription is:—

"Hic jacet devota virgo Margareta Archer tertii
Ordinis Minorum quæ obiit die 13 Martii, 1649,
et Revdus. Pater Martinus Archer qui obiit Nov. 18, 1722."

Father Archer was thus registered in 1704:—

"Martin Archer, aged 34 years, resides at Garranconnell, P.P., of Tubrid, Cloghmantogh, Killaghy and Urlingford; ordained in Kilkenny by Dr. James Phelan in 1691. Sureties—Patrick St. Leger, City of Kilkenny, merchant, £50, and Alexis Kelly, gentleman, £50."

During the time of persecution this good priest became a confessor of our holy faith, as appears from a letter under date the 25th October, 1714, preserved in the Irish Record Office, which informs the Government that "at Kilkenny, one Martin Archer, a Popish Priest, had been convicted of officiating without taking the abjuration oath, and had been sent to Waterford for transportation." How long he remained in exile, and how he happened to return to Kilkenny, cannot now be ascertained. He made his will on the 7th of November, 1722, a few days before his death, and appointed as his executor Michael Archer, merchant, of Kilkenny. In it he bequeaths the rents of certain property to the Catholic Church; failing the said executor, the following are named to succeed as executors, viz:—James Archer and his sons, Nicholas, William and Michael.

REV. MAURICE DELANY.

From the Registry of Dr. de Burgo, we learn that when he took possession of Ossory diocese, on the 2nd of May, 1759, he found the "Rev. D. Mauritus Delany, Parochus S. Patritii, Kilkenny, S. Davidis de Castleinch, S. Patritii de Outrath, & Parochiæ S. Fiacrii de Kilfera." As Father Delany was then only thirty-three years of age, he could scarcely have been the immediate successor of Father Fitzgerald. A link would therefore seem to be wanting here. In the Parochial Registry of St. Mary's, however, are recorded about this time the deaths of

two Kilkenny priests, one or both of whom may have taken pastoral charge of this Parish. Those two obits are:—

"1756, Father Grady died about the 29th of November."

"1757. The Rev. Father Crow died 28th December."

As to Father Crow I have never seen his name mentioned except in the above entry. Father Grady is buried in Outrath churchyard. His monument, a small headstone, is inscribed:—

"God be merciful to ye Soul
of ye Revrd. Father Thadee
Gready decsd. Decebr. ye 1st,
1756, Agd. 70 years. Also to ye
Souls of his parents & Relatives."

To return to Father Delany. On the 20th July, 1760, he was translated from St. Patrick's to Aghaboe, vacant by the death of the Rev. Dermod Criory, on the 19th of the preceding February. On the 28th July, 1764, he was appointed Canon of Cloneamory, and on the 23rd November, 1783, he was promoted to the dignity of Precentor of the Chapter. He died April 10th, 1794, at the age of 68 years.

REV. DERMOD MURPHY.

The Rev. Dermod Murphy was appointed his successor in St. Patrick's on the 2nd of August, 1760. He was a native of the Dungarvan district of Gowran parish. On the 25th of May, 1768, he was translated to Callan in succession to the Rev. James Butler. Here he was suspended by the Bishop, Dr. John Dunne in 1788.

REV. ROBERT BRENAN.

Rev. Robert Brenan succeeded on the 29th of May, 1768. He was a native of the parish, having been born in the Foulkstown district. He was granduncle to the Rev. James Brennan, who died C.C. Callan about 1815. Having ruled the parish for less than a year and a half he died October 8th, 1769.

REV. WILLIAM PHELAN, D.D.

Father Brenan was succeeded by the Rev. William Phelan, Doctor of Divinity and Prothonotary Apostolic. He was born in Kilmacshane, Parish of Inistioge, and was appointed P.P. St. Patrick's' December 6th, 1769. He was translated to the united Parishes of Dunnemaggin and Windgap, July 19th, 1772, and thence to Thomastown, November 10th, 1783. On the 17th of January, 1774, he was

appointed Canon of Aughoure, and on the 26th of August, 1777, Chancellor of the Diocese. In 1787 he resigned the Pastoral charge of Thomastown, and lived in retirement for some time afterwards in Windgap. He finally left Ireland, but where he went to, or where and when he died, I cannot say.

REV. EDMUND SMITHWICK.

Rev. Edmund Smithwick succeeded to St. Patrick's on the 20th July, 1772. His name occurs as C.C., St. Mary's, in the Parochial Registry, from December 28th, 1766, to July 17th, 1772. Having been Pastor of St. Patrick's for little more than four years he died in September or October, 1776, and was buried in St. Patrick's churchyard.

REV. BRIAN KAVANAGH.

Rev. Brian Kavanagh was appointed P.P. of St. Patrick's in succession to Father Smithwick on the 14th of February, 1777. On the 14th of June, 1778, he was translated to Gowran. He was appointed Canon of Aghoure the 30th of August, 1777, and on the death of Father Patrick Molloy, the 10th of September, 1789, he was further promoted to the dignity of Dean of Ossory. A chalice, which once belonged to him, is now in possession of Very Rev. Canon Maher, P.P., Windgap. It is inscribed as follows.—"Bernardus Kavanagh, Presbyter Ossoriensis, 1777." Father Kavanagh died in Gowran on the 4th of March, 1790, in the 54th year of his age.

REV. JOSEPH CLARKE.

Rev. Joseph Clarke was appointed P.P. St. Patrick's on the 15th of June, 1778. He was uncle of the celebrated Duc de Feltre, Minister of War and Governor of Berlin under Napoleon the First. His family resided in Seskin, parish of Lisdowney, where Father Clarke himself was, most probably, born. His name is first met with in St. Mary's Parish Registry, where on the 8th of April, 1755, he was one of the witnesses of the marriage of Catherine Vaughan and John Murray. In 1759 he was P.P. of the united parishes of Galmoy and Johnstown. On the 15th of September, 1768, he was translated thence to Lisdowney, and from Lisdowney to St. Patrick's on the 15th June, 1778. Three years later the old chapel of the parish, which stood in the kitchen garden of the Castle, was taken down, and the present chapel built. An inscription upon a mural slab at the Gospel side commemorates this event thus :—

"In November, 1781, the foundation-stone
Of St. Patrick's chappel was laid, and finished in
March, 1782, under the administration of the
Rd. Joseph Clarke, P.Pt., at the Expense of Walter
Butler, Esq., & ye Parshnrs.
God prosper him and his consort & their
Issue in this world, and grant them everlasting
Bliss in the next.
Amen."

There is no record of any other event in the pastorship of Father Clarke. Owing to his great age he would seem to have resigned the administration of the Parish some years before his death, which occurred on the 29th of May, in the memorable year 1798. The following notice appeared at the time in *Finn's Leinster Journal*:—

"Died, on the 29th of May (1798), in Chapel Lane, in a very advanced age, the Rev. Mr. Clarke, many years Parish Priest of St. Patrick's Parish."

His remains rest in St. Patrick's Churchyard, and on his monument, an altar-tomb, is the following:—

"D. O. M.
Please to Pray for the Soul of Mrs. Elinor
Lanigan als. Clarke who depd. this life
the 21st of Septr. 1780, in the 58th year of
her age. This tombstone was erected by
her Brother, the Rev. Joseph Clarke,
P.P. of St. Patrick's.
Here also the remains of the above
named Revd. Priest lie interred—
He depd. this life on the 29th of May
A.D. 1798, in the 92nd year of his age.
Requiescat in Pace."

REV. RICHARD LARACY.

The Rev. Richard Laracy succeeded. He was born in the neighbourhood of Killaloe, Ballycallan, and was promoted to the Priesthood in the Chapel of St. John's, Kilkenny, on the 13th of June, 1778, by Dr. Troy, Bishop of Ossory. In the old account book of the Society for the Education of the Catholic poor of Kilkenny, I find Father Laracy called P.P. of St. Patrick's in 1793-94, etc. On this

account, I think it likely that he must have administered the parish for Father Clarke, or that the latter resigned the parish altogether five or six years before his death in 1798. The old Registry of the Parish goes back to Father Laracy's time. On its first page is the following:—"Liber Baptizandorum pro anno 1800, Pastore Richdo. Laracy." On the death of the Rev. Nicholas Kealy, P.P., Gowran, March 3rd, 1801, the Rev. Robert Grace, P.P., Ballycallan, was translated thither on the 10th of the following June; and at the same time Father Laracy was translated from St. Patrick's to the vacant parish of Ballycallan. Here he continued to labour till the 27th of November, 1819, when he departed this life in the 70th year of his age, and 42nd of his ministry.

REV. ANDREW O'DONNELL.

Rev. Andrew O'Donnell succeeded. He was born in Curraghlane, Goresbridge, and was a relative of Dean O'Donnell, P.P., St. John's. He was ordained by Dr. Troy in St. Canice's Parish Chapel on the 6th of March, 1784. I cannot find where he was on the mission from that time till he was promoted to St. Patrick's on the 9th of June, 1801. He governed this parish for little more than four years, and dying in the month of July, 1805, was buried in St. Patrick's churchyard, where no monument, now at least, marks his grave. The following obituary notice of him appeared in *Finn's Leinster Journal*, Wednesday, July 10th, 1805:—

"Died, on Monday, the 9th instant, the Rev. Andrew O'Donnell, Parish Priest of St. Patrick's. To do justice to the memory of this virtuous and learned clergyman, is more than we could pretend to. His worth is best known by the manifest sorrow which pervades all ranks of his parishioners, and their tears are the best tribute of praise that can be offered him. He was possessed in an eminent degree of all those qualifications which constitute a zealous pastor, and which attach dignity and excellence to the clerical character. His natural bent of mind rendered him a steadfast opposer of vice in every shape, and yet the discharge of his duty was ever tempered with that sweetness which should also always characterize a preacher of the Gospel. In him were conspicuous those accomplishments which make the practices of virtue easy and amiable, and which divest learning of affectation and pedantry. In a word, he was zealous, he was pious, he was learned and polite. His flock have sustained a real loss, and

in him have to regret their pastor, their father and their friend."

REV. WILLIAM LANIGAN.

Rev. William Lanigan succeeded soon after. An entry in the Parochial Registry states that he commenced duty here as P.P. on the 20th of October, 1805. He was born in Dunbel, parish of Clara, about 1759. He studied in the Irish College Paris, where we find him in 1783. The date of his ordination is not recorded. From the Parochial Registry we find he was on the mission in St. Mary's as Curate, and probably for a time as Administrator, from August 1787 to October 1805, when he was promoted to St. Patrick's. During his long pastorate of twenty-five years there is nothing very remarkable to be recorded of him. He was, however, a good, holy and zealous priest. He died on the 16th of December, 1830. The following is his obituary notice, taken from the *Kilkenny Journal* of Saturday, December 18th, 1830 :—

"Died, on Thursday last, at the advanced age of 71 years, the Rev. William Lanigan, Parish Priest of St. Patrick's, in this city. He had nearly recovered from a dangerous inflammatory attack, when it pleased God to send him a paralytic stroke, under the effects of which he lingered for the last six days. From the very commencement of his illness, he was aware of his danger, and was constantly occupied in preparing for eternity by the strict performance of all religious duties, which gave him so much consolation at the approach of death. Father Lanigan was occupied for at least 43 years in the laborious duties of the Irish mission; and during the last 25 years of that time, he was Parish Priest of St. Patrick's. Having received his ecclesiastical education in the Irish Community in Paris—and having witnessed the spirit of irreligion which preceded the former French Revolution, he had too much dread of the dangers of innovation; and from this probably arose his honest, but mistaken and unreasonable unwillingness to join in the constitutional system of agitation, which by the repeal of the penal statutes, effected in this country a bloodless and salutary revolution. His conduct on that occasion gave much displeasure at the time, but even those who were most opposed to his political opinions were always ready to acknowledge the strict propriety of his moral conduct, and the unblemished purity of his private life. We have not learned in what manner Father Lanigan has disposed of whatever property he may

have acquired; but we have reason to hope that no small portion of it is to be appropriated for religious and charitable purposes"

The writer of the above notice was not disappointed in his hopes, for Father Lanigan left by his will a sufficient sum of money for the erection and endowment of the well-known Widows' Asylum on the Callan road, near the city. The founder is commemorated as follows on a mural slab in the wall facing the road:—"St. Patrick's Widows' House, built and endowed by the Rev. William Lanigan, P.P., 1831."

Father Lanigan's remains rest with his friends in St. Patrick's churchyard. A horizontal flag placed over him there is thus inscribed:—

"Underneath this stone are the remains of
the Rev. W. Lanigan, P.P. of St. Patrick's,
Kilkenny. He died the 16th day of December,
1830, being seventy-one years of age.
May he rest in Peace."

Another monument erected to his memory in the parish chapel has the following:

"In the cemetry near this chapel
Are deposited the mortal remains of
The Revd. William Lanigan
Pastor of this Parish for 25 years.
During a long life, employed in the work of the Ministry,
His character as a Priest was spotless,
And his labours as a Pastor unceasing.
He was gifted with strong Powers of mind
And he employed them most successfully in the instruction
of others.
An Asylum for Poor Widows of this Parish
And his other charitable bequests afford the strongest
proof of his liberality & benevolence.
He died on the 16th of December, A.D. 1830,
At the advanced age of 71 years.
May he rest in peace. Amen."

REV. NICHOLAS SHEARMAN.

Rev. Nicholas Shearman succeeded. Born in St. Mary's Parish, Kilkenny, he was the son of Robert Shearman and his wife, Mary

Brenan, and was baptised by the Rev. Thomas Brenan, C.C., St. Mary's, on the 20th of November, 1790, his sponsors being George Shearman and Bridget Brenan. Having made the necessary preparation, I suppose in his native city, he entered Maynooth for Logic, March 9th, 1809. He was ordained in 1814, and about the same time was appointed to some office in the College of Birchfield, whence he was translated to the presidency of Burrol's Hall on the death of the Rev. L. Reynolds, April 14th, 1817 This institution he directed with great success for the next twelve years; at the same time he seems to have discharged to some extent the duties of curate in St. Mary's, as his name very frequently occurs in the Registry of that Parish during the term of his presidency. In July or August, 1829, he was promoted by Dr. Kinsella to the pastoral charge of Castlecomer and Clough, vacant by the resignation of the Rev. Edward Walsh on the 4th of the preceding May. After the death of Father Lanigan he was translated to St. Patrick's early in 1831; soon after he was promoted to the Canonry of Blackrath. Towards the end of 1836 he laid the foundation-stone of St. Kieran's College. He died in 1842, in his 52nd year, leaving by his will, as his predecessor had done, a sum of money for the establishment of a Widows' Asylum, which was afterwards erected beside that built by Father Lanigan. A small slab in the southern gable of the building has this inscription:—

"Poor House
of
The Rev. Nicholas Shearman,
Endowed by him
and afterwards
Built by his Executors
in the year 1847."

The following obituary notice of Father Shearman appeared in the *Kilkenny Journal* soon after his death:—

"It becomes our melancholy duty to announce the death of the Rev. N. Shearman, P.P. of St. Patrick's Parish, in this city, who fell a victim to typhus fever, on Wednesday morning last, deeply regretted and respected by all who knew him. He was twenty-six years a clergyman, and twelve the Pastor of St. Patrick's Parish, during which he adorned his high and holy calling by a life of exemplary piety and zeal, as a Christian and clergyman. His great

ambition was to win souls to Christ—

'And as a bird each fond endearment tries
To tempt her new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.'

He laboured like the Apostle Paul, in season and out of season, until his health gave way from his rigid mortifications and extreme exertions in the service of his Divine Master. It was observed that it had been sinking long before the last fatal attack from which he had not strength enough left to rally. His severe and high-tone piety was only equalled by his distinguished talents, his varied learning and classic eloquence. His polished manners shed a lustre upon all those gifts that nature bestowed, or those acquirements that industry achieved. In a word, whether we view him as a Christian, a clergyman, a scholar, or an orator our readers will bear us witness that we are not saying too much when we affirm that, take him all in all, we shall not easily look upon his like again." [Then follow an account of the sermon preached on the occasion by the Bishop, Dr. Kinsella, and a description of the funeral procession, which was very imposing].

Father Shearman is interred in St. Patrick's Parish Chapel, where the following inscription may be read on his monument:—

"In the south transept of this chapel
are deposited the remains of the
Revd. Nicholas Shearman, P.P.,
who departed this life October 19th, A.D. 1842,
in the 53rd year of his age.
He was 15 years President of the R. C. Seminary
and Curate of St. Mary's, in this city, of which he was a native;
having been member of an ancient and respectable family thereof.
He was President of the Ecclesiastical College of
this diocese, was 2 years P.P. of Castlecomer and twelve years
Pastor of this Parish in which he died.
An Epitaph cannot suffice to do justice to his virtues
nor portray the rare and valuable qualities he possessed;
as a Clergyman He loved retirement, mortification and prayer,
He was pious, ardent and exemplary.

His manners were courteous and refined,
as a Preacher He was eloquent and convincing,
as a Scholar accomplished and profound,
as a Friend he was devoted and sincere.
The welfare of his parishioners engrossed his thoughts, and
from their grateful recollection, his memory will never be effaced
He bequeathed a sufficient sum of money to found a permanent
charitable institution in this Parish, and six poor females are
now the grateful recipients of his bounty.
May his soul rest in peace. Amen."

REV. JAMES RYAN.

Rev. James Ryan succeeded. He was born in Damerstown, parish of Muckalee, made his ecclesiastical studies in the College in Maudlin-street under Drs. Kelly and Nolan, and was ordained about 1814. He was C.C. in Mooncoin and Thomastown, whence he was promoted to the pastoral charge of Clough, which became vacant during the year 1831 by the resignation of the Rev. William Heany, P.P. From Clough he was promoted to St. Patrick's after Father Shearman's death in 1842. About the same time he was appointed Canon of Tascoffin and President of St. Kieran's College. This latter dignity, however, he held for only a short time, as Dr. Kinsella took the Presidentship into his own hands in 1843. He was a man of great piety and zeal, and as a scholar was much admired by his fellow priests. He died October 26th, 1858, and was buried in the parish chapel. In the same grave with him lie the remains of his brother, Rev. John Ryan. This holy priest made his ecclesiastical studies in Maynooth, which he entered for Logic September 4th, 1823. After his ordination he was C.C. in Ballyhale, Tullaroan, and Templeorum. He died in the house of his brother, the P.P. of St. Patrick's, where he resided for some time before his death, March 25th, 1857. He was a most holy and exemplary Priest, and his name is still in great veneration in the Parishes in which he officiated. In memory of him and his brother a monument was erected in St. Patrick's chapel, with the inscription :—

"Blessed are the dead who die in
the Lord.
In the south transept of
this church lie the re-

mains of Rev. James Ryan, P.P.,
who died 26th Oct. 1858,
in the 68th year of his age,
and the 44th of his
sacred ministry.
Before his appointment
to St. Patrick's in 1843, he
had for 13 years been Pastor
of the Parish of Clough.
In the same grave repose
the remains of his brother,
Rev. Patrick Ryan, who departed
this life 25th March, 1857,
in the 52nd year of his age.
This holy priest led a most
mortified life and constantly
communed with God in
prayer.
R.I.P."

VERY REV. WILLIAM HAYDEN, D.D., ARCHDEACON OF OSSORY.

In giving a sketch of the life of this venerable priest, who so lately was taken from our midst, I can do no better than reproduce here the obituary notice which appeared in the *Kilkenny Journal* of Wednesday, October the 29th, 1884, the day after his death. This beautiful tribute to his memory, it may be remarked, is from the pen of his dear friend, Canon O'Shea, of Comeris :—

"It is our sad duty to announce to-day the death of the Very Rev. and Venerable Archdeacon Hayden, Vicar-General of Ossory, and Parish Priest of St. Patrick's, in this city. The melancholy event took place at the parochial residence, on Tuesday morning, after a month's illness, which he bore with calm and edifying resignation. The Very Rev. William Hayden, the subject of this obituary notice, was the son of the late James Hayden, Esq., of Caherlesk: his mother was sister of the late Very Rev. Dr. O'Neill, P.P., Carrick-on-Suir. Born in 1811, he spent his boyhood with his pious and distinguished uncle, from whom he imbibed those maxims of Christian piety upon which his religious life was afterwards uniformly modelled. He very early manifested an ardent desire for the priesthood, which was anxiously

encouraged by his holy mother and his pious uncle. Accordingly, having received the rudiments of a sound education in Carrick, he was transferred to the diocesan seminary of Burrel's Hall, in this city, where he completed his classical course. It was here were formed those warm-hearted friendships with many of his clerical brethren on the mission, which continued unbroken and uninterrupted through life. His amiability, gentleness, and warmheartedness won the respect and admiration of all. From Burrel's Hall he was sent by Dr. Kinsella to study philosophy, and theology, and Sacred Scripture in Maynooth (Aug. 25th, 1833). Very soon his piety, regularity, and prudence pointed him out to the superiors of that establishment as a fitting person to be monitor of the lay and junior department of the college, an office which he filled with such tact and wisdom, as to have merited the approbation of both students and superiors. Having read his college course with credit, beloved by his fellow-students, and respected by the superiors of the college, he was ordained priest in 1837, and discharged the duties of the mission in Rathdowney and Castlecomer. Here he assisted in laying the foundation and in the erection of its beautiful church. Subsequently, he was appointed by Dr. Walsh to superintend the erection of our noble Cathedral. From the Cathedral parish he was transferred by Dr. Walsh to the pastorship of Windgap, which he governed for nearly two years. Thence he was translated in 1859 to the parish of St. Patrick's in succession to the late Rev. James Ryan. His last great ecclesiastical function was the laying, in conjunction with the illustrious Archbishop of Sydney, the foundation-stone of the contemplated new church of St. Patrick's, surrounded by an immense assemblage of the clergy and people. Dr. Hayden was a priest of saintly virtue; a pattern to his flock; a model to his brethren in the ministry—courteous, affable, hospitable, and charitable; a sincere and affectionate friend; a sterling patriot; and an accomplished gentleman, in the true and best sense of the word, which comprehends a great deal: above all, he was peculiarly distinguished for wisdom, prudence, and moderation. He exercised the great powers with which, as Vicar-General, he was invested for the good of all, and the injury of none. Mourned by his sorrowing flock, his memory shall long live green in their souls; mourned by his fellow-labourers who toil in the vineyard of Ossory, he is followed to-day by their earnest prayers for his eternal repose.—*Requiescat in pace.*"

In the next issue of the *Kilkenny Journal*, Saturday, November 1st, we are told that—"On Thursday, the Requiem Mass and Office for the deeply-lamented and venerated pastor of St. Patrick's, was solemnised in the parochial church, the clergymen present numbering nearly one hundred, and the attendance of the laity being also very numerous. The funeral *cortege* was one of the largest ever witnessed in the city, extending nearly half a mile. The places of business throughout the city were partially closed, and the deepest regret was everywhere expressed for the loss of the deceased priest, who for so long a period occupied a prominent place in our city, and so deservedly enjoyed the esteem and respect of all classes at the office." [Here follows a very long list of the priests—in all ninety-nine—who were present on the occasion].

"The remains, which were conveyed from his late residence on Wednesday afternoon, accompanied by the priests of the city and of St. Kieran's College, chanting the *Miserere*, were placed on a catafalque in front of the altar, and were attired in priestly vestments, with the chalice in the clasped hands. In the evening Vespers of the Dead were sung. The church was constantly crowded by immense numbers, who passed in procession round the catafalque, anxious to see their beloved pastor for the last time. The catafalque was surrounded by tall wax tapers, and almost hidden by a profusion of the most exquisite crosses and wreaths of white exotics and ferns, tributes of affection from attached friends, including many non-Catholics. Numbers watched all night in the church, and the coffin was only covered immediately before the Requiem Mass and Office. Having arrived at the picturesque burial ground, at Foulkstown, where the deceased priest expressed a wish to be interred, the coffin was taken from the hearse, and carried round the cemetery, the large body of priests present chanting the impressive hymns of the church, and the children of St. Patrick's Industrial School and of the National School walking before the coffin. On arriving at the grave, the last solemn prayers were recited. Amid the fervent prayers and tears of the immense numbers present, including many of his college friends and cotemporaries in the church, the grave closed over the holy priest—the sincere friend—the true Irishman.

"The grave is at the left of the church, on a line with the transept window, where, we trust, a suitable monument will before long be erected."

II.— CURATES.

——:o:—

REV. THOMAS QUINLAN.

Of the Curates of this Parish during the last century I cannot give the name of even one. The first I find in the present century is the Rev. Thomas Quinlan, who in an entry in the Parochial Registry is said to have commenced as curate in St. Patrick's, on Sunday, Oct. 3rd, 1802. Father Quinlan was born in the parish of Templeorum, and studied in Maynooth where he entered for Theology May 17th, 1797. After his ordination he was C.C. St. Patrick's from 1802 to 1805, when he was translated to St. Mary's, in which he laboured for the next nine years as Curate and Administrator. About 1809 he was promoted to a place in the Diocesan Chapter. In 1814 he was appointed first President of Birchfield College; and he continued to direct this establishment even after his appointment to Ballyragget in 1815, as I find him still called President, April 2nd, 1816. After a very short pastoral charge of Ballyragget he died in 1816, and is buried in Donoughmore, where his tomb is thus inscribed :—

"Under this Tomb are laid the remains
of the Rev. Thomas Quinlan, Parish
Priest of Ballyragget, who died Novr.
10th, 1816.
A man of Learning, a man of Zeal,
and a man of Piety.
May the Lord have mercy on his Soul."

REV. RICHARD LARACY

Was the next curate. He was born in Ballywalter, Callan, and made his classical and theological studies most probably in Kilkenny. Having been Curate here for some years he was transferred to Ballycallan, to the pastoral charge of which he succeeded on the death of his uncle towards the end of 1819. From this parish he was translated to Freshford on the death of Rev. Pierce Marum about 1824. Here he died at the age of 63, in the month of September, 1842.

REV. KIERAN DUNPHY

Was C.C. here in 1813. He was born in Blackmill, and was curate in St. Patrick's, St. John's, Thomastown, and St. Mary's. In the Registry of the last-named Parish he appears as Curate from January 1819, to August, 1825. On the death of the Rev. James Gorman, he

was appointed P.P. St Canice's, but did not take possession owing to the opposition of the Parishioners, who would have no other Pastor but the Rev. John Gorman, nephew of their former P.P., and curate in the parish for many years before. He was, however, very soon after promoted to the charge of the Parish of Dunnemaggin, vacant by the death of Dr. Mansfield, on the 13th of September, 1826. Here he died about 1828. His remains were laid in the old Cathedral, but with those of the other ecclesiastics who were interred there, they were transferred afterwards to the mortuary vault of the new Cathedral after its consecration in 1857.

REV. JOHN FORAN

Was born in Castlebanny, in the Parish of Ballyhale, entered the Seminary in Maudlin-street for Philosophy in Sept. 1812, passed on to Theology next year, and was ordained about 1817, when he was appointed to St. Patrick's, his first mission. About 1820 he was removed to Johnstown and thence after a short time to Slieverue, where he remained many years. From Slieverue he was appointed Curate of Ballycallan, whence after about half a year he was transferred to Tullaroan, where he remained till his promotion in 1839 to the pastoral charge of Ballyragget, where he died in 1843, aged 58 years. Father Foran was uncle of the Rev. P. Hoyne, the respected P.P. of Muckalee, and a near relative of the late Dr. Foran, Bishop of Waterford.

REV. MATTHEW SINNOT

Succeeded Father Foran. He was born in St. John's Parish, began Philosophy in Maudlin-street Seminary in the month of September, 1813, and I suppose began his Theological course next year in Birchfield. He was Curate for some time in St. Patrick's, where he remained till the end of 1827, when he was transferred to the Butts, where he died August 29th, 1828. He is interred in St. John's, under the same tomb with Fathers Mottley and O'Rourke.

REV. THOMAS DORAN

Was the next C.C. He was born in Lisdowney parish, studied in Burrel's Hall, which he entered May 8th, 1817, and in Maynooth, where he entered for Humanity September 9th, 1818. He was ordained in Summer 1824, and appointed Professor in Burrel's Hall in August, of the same year. He remained there till 1827, when he was appointed Curate to Father Lanigan in Patrick-street. He was removed thence to Castlecomer after about a year and a half, and in

1829 from Castlecomer to Callan, which was his last mission. He was a distinguished preacher and controversialist. The following is his obituary notice taken from the *Kilkenny Journal* of Saturday, June 11th, 1831:—

"Died, on Tuesday last, in Johnstown, where he had proceeded on the same day for the benefit of his health, the Rev. Thomas Doran, late Catholic Curate in the parish of Callan. This gentleman, distinguished as a Divine by zeal in the service of his heavenly Master, and as an Irishman by the most patriotic and devoted love of country, had been in a delicate state of health for some months past, though his death was rather suddenly caused by the bursting of a blood vessel in the lungs. He is much and deservedly regretted by all who had an opportunity of appreciating his merits as a clergyman and citizen."

Father Doran was buried in the graveyard of Tifeaghna, Lisdowney, but I have not a copy of the inscription on his monument.

REV. KYRAN BERGIN

Was next C.C. He was born in Ballyragget Parish, commenced Philosophy in Maudlin-street Seminary, September 1813, and Theology in Birchfield in 1814. He passed thence to Maynooth, where he entered for Theology, September 2nd, 1815. He was Professor in Burrel's Hall from March 6th, 1821, to August 1st, 1825. About 1830 and 1831, he was Curate of St. Patrick's; from February to July 1832 of St. Canice's; after that of Castlecomer till the death of Father Treacy in 1839, when he was promoted to the Pastoral charge of Skirke. From Skirke he was translated to Tullaroan on the death of Father Laracy in 1842.

REV. JAMES LEAHY.

Rev. James Leahy succeeded. He was born in Grovine, St. Patrick's Parish, was student of Burrel's Hall from May 17th, 1817, to July 13th, 1822, and of Birchfield from September 1822, till 1827. About 1831, he was appointed Curate of St. Patrick's and remained here till his death in 1841. On his monument in St. Patrick's parish chapel we read—

"Here lie the mortal remains
of
the Rev. James Leahy,
who died December 21rst. 1841, aged 40 years.

He was Curate of this his native Parish,
in which he laboured for 11 years
with very active zeal,
not knowing any distinction of persons.
Tho' his means were small, he gave much alms.
An affectionate friend, candid, and disinterested,
He was beloved by his brother Clergy
not less than by the People,
who saw every virtue which he preached
reflected in his own life.
Requiescat in Pace."

REV. RICHARD CASS

Was next Curate. He was born in Grange, and entered Maynooth for the Humanity Class Aug, 29th. 1826. After his ordination he was Curate in Seirkieran, Ballyragget (1840-1842), St. Patrick's (1842-1847), Danesfort, and Ballycallan, where he died Oct. 21st, 1863.

REV. JOHN KELLY.

Rev. John Kelly succeeded, and was C.C. St. Patrick's for seventeen years, till 1864, when he was appointed Adm. St. John's.

NOTES ON THE PARISHES OF UPPER OSSORY, SITUATE IN THE QUEEN'S COUNTY.

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[BY REV. W. HEALY, C.C.]

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PARISH OF OFFERLANE.

Towards the close of August 18—, I paid a visit to my former fellow-curate and esteemed friend, the Rev. John Bowe, C.C., Camross It was with no little enthusiasm that I started on my journey, in accordance with his previous invitation, for I felt that the "mountain of most beauteous rivers" which I was soon to climb, would command from its summit by far the most extensive view of pleasing scenery I had as yet ever witnessed. And not only this, in the heart of "the delightful *Coill-Uachtorach*" (Upperwoods). I would also find the old ruins of Anatrim, on a gentle declivity, overshaded by trees whose arms entangle in clustered fellowship—where monks once worked "marvel," and where, more than thirteen centuries ago, the iron tongue of the Abbey bell "o'er tower and roof rolled its solemn chime." The spot is within a stone-throw of the little village of Coolraine, and just by the conflux of the rivers Delour and Tonet. At present it preserves nothing of its olden greatness. Obliteration and decay have given it a sickening appearance and recollection. Within the precincts of the burial-ground you cannot even trace the foundations of the old church or cells, those consecrated enclosures where fainting souls retired—"And softened pride dropp'd penitential tears." Here are no beautiful or extensive remains of lofty towers or Gothic edifices. We miss the graceful arch, the strong buttress, the rare tracery and shafted windows of the more numerous and hapless structures of our Isle—we discover only a small portion of a vault which reminds us of Scott's quotation of regret on the "ruins of St. Ruth"—

"They were made by the monks lang syne."

ST. KEVIN'S WELL.

Lined on one side with an oblong stone, having a cavity in its centre and called St. Kevin's Stone, is situate the above well at a small distance north-west near the Delour bridge, but there is no remembrance or tradition of a "Patron Day" having ever been held in the locality. The Barony of Upperwoods, to which Anatrim belongs,

has an area of nearly 49,000 statute acres, and comprises within it the present Parishes of Camross and Castletown. It is also called the Barony of Offerlane, or *Ui-fairchellain*, the name of a tribe that peopled it so far back as the middle of the 10th century. The Four Masters record that A.D. 950, a victory was gained over the people of Laighis and the Ui-fairchellain by Tuathal, son of Ugaire, in which many were slain.

Dr. O'Donovan says that Ui-fairchellain was the name of a tribe, and according to ancient Irish usage it became that of the district also—and is Offerlane—a large parish near Mountrath, in the Queen's County. Its ancient name was *Magh-Tuathal.* Anatrim probably derives its name from *Eanach*, a march and *Truim*, elder bushes. Archdale, says *St. Mochaemoc*, alias *Pulcherius*, founded here an Abbey about A.D. 550, which he resigned to St. Kevin, brother to Kevin, of Glendalough[1]. Here we have two statements made which require investigation.

1—That St. Mochaemoc, *alias* Pulcherius, was the real founder of Anatrim Monastery.

2—That St. Kevin, of Anatrim, was brother of St. Kevin, of Glendalough.

With regard to the first assertion or statement Dr. Lanigan says —"Among the eminent disciples of Carthagh, are reckoned three—Mochæmogs, one the son of Vairt; another the son of Cuaith; and a third who afterwards became a Bishop. Nothing more is known concerning them.[2] It is not probable therefore that any one of these three was the founder of Anatrim, especially as they must have been mere children (if at all born) when that Monastery was founded—for having been disciples of Carthagh[3] at Rathen, who was not ordained till about the year 580, and did not found his Monastery at Rathen (now Rathyne, County Westmeath), till many years after, we may probably date their religious profession at some 50 years after the establishment of Anatrim. But there is also another Mochæmog

[1] Archdall's Monasticon, p. 591.

[2] Lannigan's Ecc. History of Ireland, vol. 2, p. 358.

[3] Carthage, junior of Lismore, pupil of St. Carthage, senior, grandson of Aengus, first Christian King of Cashel. The following regarding their first meeting or introduction, is copied from the A.A., S.S. into the calendar of Irish Saints, p. 84, edited by Dr. Kelly, Maynooth. "On a certain day the holy Bishop Carthage, the elder, was walking along the meadow on the banks of the Mang, in Kerry. He and his companions were singing psalms which Mochudda

known in ecclesiastical history, as the celebrated Pulcherius. He, too, cannot have been the real founder of Anatrim Monastery. It is related that a dispute arose between Fland, King of Cashel (who ascended the throne in 619, and died in the year 634), and St. Colman of Doiremore (Great Grove), now Kilcolman in the King's County, and diocese of Killaloe—St. Pulcherius accompanied St. Colman to the court of the King to obtain redress. The King received them badly, and Pulcherius said to him :—"It does not become you to answer in this manner to a great Pontiff, who is most holy in the sight of God, and not inferior to you according to the nobility of this world, for you are of the same stock."[1] This dispute must have occurred between 619 and 634 *i.e*, some time during the reign of Fland, and as Anatrim according to Archdall himself, was founded about 550, Pulcherius, if the real founder, should have established it some 70 years before the afore-mentioned dispute, and accordingly at too boyish an age to admit of credibility. It is not probable, therefore, that Pulcherius, as Archdall, would have it founded Anatrim Monastery, and afterwards handed it over to St. Kevin, but that this latter saint was its real founder. According to Dr. Lanigan (Ecc. His. p. 224, n. 142) Kevin was a disciple of Columba ; and fellow-student of St. Fintain of Clonenagh.

In Fintan's life, according to Dr. Lanigan, also, Kevin is styled "Pater Sanctus Monasterii Enact Truim." Columba died about 552, and as St. Kevin must have been at Anatrim about this year or a little afterwards, he, and not the mere child Pulcherius, was in all likelihood its true founder. We now come to examine Archdall's second assertion, namely, that Kevin, of Anatrim, was brother of St. Kevin, of Glendalough. According to the "Specilegium Ossoriense," compiled by Cardinal Moran, the parish of Offerlane was in the ancient Deanery of Aghavoe. Its patron saint is St.

(Carthage junior), hearing, followed them to the Monastery of Thuaim." Being asked by his master on his return the cause of his absence, he said—"I did not come back, my master, because I was charmed with that divine song which I heard from the holy clerics, and I never heard anything like that song, and they sang it all the way long, and in the monastery too, until bed-time, and when all had gone to bed the Bishop alone sang it until late in the night." "Master, I wish I were with them to learn that song." The Master consented, and thereupon Machudda (Carthage junior), became a disciple of St Carthage, senior of the Royal House of Cashel.

[1] Both Colman and the King had for their common ancestor, Aengus, King of Cashel.

Kevin, and his feast is observed on the 3rd November. In the "Martyrology of Donegal" edited by Dr, Todd, we have at 3rd November, p. 279, as follows:—"Caemhan, of Eanach Truim, in Laoighis, in the west of Leinster, was of the race of Labhraidh Lorc, monarch of Erin." This is the full text of the "Calendar," but on the authority of Marianus, the later hands add in brackets: "And brother of Caoimhghen of Gleann-dalocha." Dr. Lanigan combats the supposition that these two Kevins were brothers in this way. "Colgan," says he, "in his perplexed account of divers Coemans (Tri. Th. p. 177) calls him brother of St. Caoimhghen. That he was not is evident from a passage in the life of Fintan, of Clonenagh (cap. 3) where Fintan's two fellow-students, under Columba, of Tirdaglass, are mentionod, viz:—Coeman, of Enachtruim and Mocumin, who aucceeded Columba. Mocumin was a brother of St. Coemghen (A.A.S.S. p. 586.) Now if Coeman also had been a brother of his would not the author of Fintan's life, when touching on Coeman and Mocumin, have remarked that they were brothers, as they must have been, in case each of them had been a brother of Coemhgen." This is Dr. Lanigan's argument suasory but not conclusive that Kevin, of Anatrim, was not brother to the Kevin who gave a world-wide fame to Glendalough, for its monastery, churches, gloomy lakes, and lengendary bed.

The present roofless walls and tower at Antrim are of modern date, and must be taken for no more than occupying a portion of the site on which the old Monastery Church was built. There is within a monument of the Sharp family, dating as far back as the year 1756. They were owners of Roundwood and inter-married with the Delany family of Ballyfin, whose monument is also erected here. Dan Delany, whose name appears on the slab, had three sons, two of whom died in America before the war of independence. His daughter was married to Thomas Baldwin, whose daughter Rachael Delany Baldwin was married to Thomas Sawyer, of Monagh, grandfather of the present Mr. Sawyer of the same place, who is universally esteemed in the locality as a generous and kind-hearted gentleman. I am indebted to him for the following, regarding the townlands of Monagh and Anagh, taken from some records preserved in his family:—"Andrew Leppie, a soldier in Cromwell's army, got those two districts as his portion of conquest. Having settled in Monagh he formed the

acquaintance of a man named Segar, who kept a school at Red Castle, near Clonenagh, and to whom he subsequently disposed of Monagh and Anagh for the sum of £50, and a horse to carry him to Dublin. It was believed that Segar on his way was robbed and murdered near Maryborough, as his horse was discovered roving about without an owner. Some time after Segar had settled at Monagh a man named Trench broke his leg when hunting near the place and had to remain three months under the care of the Segar family before he could return to his home at Kanger Park, in the King's County. On his recovery he married Miss Segar, who got Annagh and Monagh townlands as her dowry. His son, Frederick Segar built Mount-Salem (Hill of Peace) House, the present residence of Mr. John Delany. He was a Protestant clergyman, and is buried with the Segar family at Clonenagh. His son a minister also, and named after him, was the first of the Trench family that formerly lived at Heywood, near Ballinakill. The present chapel of Camross does not occupy the site of the old, which was under the road near the Curate's house. It is a commodious cruciform building and within are intramural monuments to the following clergyman :—

No. 1—To the memory of the Rev. Richard Burke, P.P., of Upperwoods, who died on the 6th March, 1816, in the 86 year of his age, and the 46 of his pastoral charge. He was said to be brother or nephew of Bishop De Burgo.

2—To the memory of the Rev. Michael Campion, P.P., of Upperwoods, who died on the 3rd of June, 1838, in the 65 year of his age, and the 22nd of his pastoral charge. He was a native of Galmoy.

3—To the memory of the Rev. Michael Kavanagh, P.P, St. Kevin's of Offerlane, who died the 9th August, 1855, in the 65 year of his age, and the 17th of his pastoral charge.

4—To the memory of the Rev. James Stanton, P.P., St. Kevin's, Offerlane, who died the 26th Dec., 1862, in the 55 year of his age, and the 10th of his pastoral charge.

5—To the memory of the Rev. Richard Deady. C.C., Camross, who died on the 24th April, 1878. This monument is the selection of the present eminent Ecclesiastic and Patriot Father Tom Canon O'Shea, P.P., and was contributed for by the people of Camross. As far as I recollect, it shows with beautiful and mournful effect a female figure in weeping posture, and leaning upon an urn in *alto relievo*. Father

Deady's remains do not rest beneath, but are interred at Kilmacow, his native parish

SLIEVE BLOOM—LEGEND OF FINN MACCOOL.

"There is honey in the trees where her misty vales expand,
And her forest paths in summer are by falling waters fanned."

Slieve Bloom in the early centuries was overgrown with forest and the favourite haunt of the deer. At present it preserves none of its ancient sylvan wildness, and the antlered stag has long since lost his home in its copse. As you approach it by the uneven way that leads to the gap of Glendine, you acknowledge more fully its immense height and grandeur. The scenery unfolds itself more freely in rude expansive beauty, and as you catch, as you must needs do, the enchanting sounds of numerous waterfalls, you crave no more enjoyable moments than those you are just spending in the vales and dells of our "everlasting hills." On the rise of the mountain hundreds of feet above, you observe animal life along the heather slopes, whilst in the winding level at the base, many and comfortable dwellings are the marked progress of Irish toil and industry. I just dropped into one house to see how they were situated. Everything in the kitchen was neat and clean and apparently in good order, considering the topsey-turvey, to which the earthen-ware and hard-ware were exposed from the daily use and abuse of eighteen young hardy O'Moores. So far, Glendine was not the ill-fated Genveigh, though Adair was not far distant. As you near the gap of this vale, the music of the cascades as they tumble headlong down crag and rock, becomes more charmingly audible, and the ear does not weary of their "song" till the gap is completely headed, and the eye, mind and imagination suddenly engaged with the vista of the King's County that opens unexpectedly and embraces in its stretch the beautiful lochs of the Lordly Shannon. It is not wonderful that the bards of old should have made Slieve Bloom the theme of their fanciful effusions, and given it a legendary lore to attract the pilgrim and the tourist. According to an Irish Tract, entitled the "Boyish Exploits of Finn" and translated by O'Donovan for the Ossianic Society in 1858, it was here that renowned hero and leader of the ancient Irish militia—the Fenians, was cradled. The tract which Dr. O'Donovan undertook to translate was, he says, only a faithful copy from a

fragment of the Psalter of Cashel preserved in the Bodleian library at Oxford. He, moreover, informs us that in the year 1453 John B. O'Clery and others at Pottlerath, made a transcript of the Psalter for Edmund, the head of the Mac Richard Butlers, who afterwards became Earls of Ormonde. In 1462, Thomas, Earl of Desmond, defeated Ormonde and Richard Butler at Baile-an-phoill (Piltown), County Kilkenny, and insisted on their giving up this transcript, together with another manuscript, call the Book of Carrick. According to the Tract mentioned above Finn MacCool was brought to Slieve Bloom for safety to be nursed under the following circumstances: His father, Cumhail, contended with Uirgrenn, one of the military sept of Meath, for the chieftanship of the Fianns or Irish Militia—at a place called Cnucha supposed by Magheoghegan to be Castlenock, near Dublin. Cumhail was slain and his head and arms carried away by Goll, the son of Morna. After this battle the celebrated Finn MacCool was soon born, and to save him from the implacable hatred of the sons of Morna, a Druidess named Bodhmall aided by Liath came with the boy to the forests of Slieve Bloom, and there nursed him privately. After six years his mother sets out from West-Munster in search of him, and after many perils and adventures through unknown solitudes she reached the part of the Druidess and Liath, and having carressed her child and pressed him to her bosom, she gave vent to strains of soft and joyful lullaby, "Sleep with gentle pleasant slumber," &c. As Finn attained a heroic age various exploits are recorded of him. One day he left his hunting-booth in the forests and having reached the plain of the Liffey, contended in hurling with some youths whom he met, and defeated them one by one. Finally, they all went agianst him and Finn won one game from them. Next day they all made at Finn with their hurlets, but the latter repaid their villiany by felling seven of them to the earth, and then bounded back to the forests of Slieve Bloom. After a week Finn returned to the same Dun or Fort and found the youths swimming in a lake. On being challenged to swim, he leaped in among them and drowned nine of them, and again made back to his mountain. One day he went with his two heroines who nursed him, beyond his booth in the mountain, and having run upon a herd of wild deer he seized two of them and brought them back with him. After this his nurses said to him, "Depart from us now, O, young man, for the sons of Morna are

watching to kill thee." Finn left his heroines and halted not, says the legend, till he reached Loch Lein (Lakes of Killarney), and hired in military service with the King of Bentraighe, a district of South Munster. Few, I belive, will now venture to deny that this Finn was a real personage of history, and that as leader of the Fenians or Fianns he far outnumbered and eclipsed the glorious battles of Cumhail, his father, by those victorious deeds of strife and valour whereby he is known in bardic lore as the 'The blood-shedding Finn of hard weapons.'" On our return from the mountain we passed by Shrahan Castle. It is quite an inconsiderable ruin and shows little or no sign of former strength and greatness. It was in all probability built by the Fitzpatricks, and watched any unexpected attacks that might come from the glens and defiles of the mountain. The old churchyard without the church, except the foundations is convenient and under a hawthorn called the Mass Bush, the old water-font rests. It is to be regretted that the dead are wholly unprotected from all sorts of animal intrusion, and that the board of guardians of the union have not walled it round. The moats of Shrahan are strikingly numerous, and suggest the idea of sepulchral mounds. They are plentiful as hay cocks on a meadow field, and if they contain the dust of the dead the place or the vicinity must have had its times of blood and carnage.[1] Killeen, about a mile or less to the east of Camross Chapel, has nothing attractive about it. Like Shrahan, the foundations only of the church are there, and no holy well, patron day, or tradition of any kind existing in the locality concerning it—

"Soft fell the night, the sky was calm,
When three successive days had flown,
And Summer mist, in dewy balm,
Steep'd heathy bank and mossy stone."

Scott so describes an evening in his Glenfinlas, and it reminds me of

[1] In 1277, Thomas, son of Gilbert de Clare, Earl of Gloucester, Lord Justice of England, and one of the Governors of the Kingdom, during the absence of Edward I. at the Crusades, together with his father-in-law, Maurice Fitz Maurice Fitzgerald, treacherously got Brian Roe O'Brien into their hands and had him dragged to death by horses. This was in order that he (Thomas de Clare) might hold his unjust claim of *Thomond* confirmed to him by King Edward I., notwithstanding a former deed securing it to the rightful owners, the heroic O'Briens of the *Dalgais*. The sons of Brien Roe took signal vengeance

my last in Camross in search of "Gleanings." I know not whether my readers will consider that I made the most of limited time. If I did not, it was at least my intention, for I deem it the safest way in general to secure its after enjoyments; it so breaks monotony for man ever prone to variety and novelty. To look for hours on the graceful pile and lofty tower of St. Canice might convince more forcibly of elegance and art in former days, but to divide the same time when 'tis necessarily restricted in the many abbeys, shrines, castles, &c., that adorn the Faire Citie would supply more numerous themes of pleasing recollection.

Before I take leave of Camross I must not forget the windup which was a hospitable entertainment at Father Tom O'Shea's cottage. We here exchanged Archæology for Politics, not that we loved the former less but that in the Canon's company we were made inclined to love the latter more. Politics, I consider a difficult study, and my alllusion here to them is as you see purely accidental. Those who incautiously embark in them are soon submerged; even the skilful and the prudent are ever at best to struggle with the waves. For the last thirty-five years at least, be it said that Father Tom has piloted his way in them with a tact, energy and zeal, an indomitable power, pluck, and perseverance, which by wise toleration have won him an honor and a fame far beyond the reach of any other Irish ecclesiastic, with the exception of the late great Archbishop of the West, and his friend and colleague, Mat Canon O'Keeffe. Fathers Tom and Mat may be first said to have come into political prominence about the year 1850. Steeled with hate against a passive and hostile Government that refused prompt and competent succour to allay the famine horrors of '47, with masterly oratory and burning enthusiasm, they roused the entire population, and in the early spring of the aforementioned year unfurled the flag of "Tenant Protection." From end to end of the Island the air was soon redolent with the news, and on the 6th of August following, at an assembled conference in

soon after the horrible death of their father, having defeated de Clare on the east bank of the Fergus, County Clare, and burned to death several of his followers in the old Church of Quinn, which was set on fire over them. De Clare and Fitzgerald were forced to seek refuge in the passes of the Slieve Bloom, where they were so hard pressed that they were obliged to surrender themselves captives after having held out a considerable time, subsisting merely on horse flesh

Dublin, Protestant North and Catholic South clasped hands in "fraternal fervour" and established the "Irish Tenant League."[1]

The League was scarcely formed when some that were wisely watchful perceived as its pretended *attaches* some of the greatest political rascals this century has produced. Many were for lopping them off, but others, and amongst them, Fathers Tom and Mat, counselled toleration. To stave off all appearance of disunion or division they kept them on as purposed to bear fruit. They were the mere *arms* of *pretence* upon the banner. The two Ossory priests continued the unabated struggle; side by side they fought the battle of Fatherland. Father Mat was happy in his diction, elegant and refined in his oratory; Father Tom was vigorous, fiery, and persuasive. The one was winning and fascinating; the other earnest and convincing. Father Mat freighted and floated the bark of constitutional agitation by the chasteness of his rhetoric. Father Tom hurried it on to the haven of hope with the force and vehemence of a torrent that overreaches the precipice as it breaks irresistibly above it from its mountain bed. The cause for which they so long battled with wondrous energy and ability, power, and influence is not lost, but breathes to-day, vivified in action, ardent in aspiration, sanguine in hope, fixed and determined in resolution. Its animated throb has redoubled its pulsatory power, and its voice commands attention and respect in the British Senate and European assemblies. The Education Question and Land Reform have at length emerged from the darkness and a hopeful light, distinct and defined fringes the horizon of our destiny. May those patriot priests and sons of Ossory, Fathers Tom and Mat, witness the full effulgence before they mingle with hallowed dust.

[1] The Confederate Tenant Righters of the North had for their principal leaders—William Shearman Crawford, M.P.; Rev. Mr. Rogers, a Presbyterian Minister; McCurdy Green, J. Godkin, Editor of the *Derry Standard*; J. McKnight, LL.D., Editor of the *Banner of Ulster*. The Southerns, numbered amongst them—John Gray, Frederick Lucas, Editor of the *Tablet*; John F. Maguire, Editor of the *Cork Examiner*; Gavan Duffy, Thomas Darcy M'Gee, &c.

CONFISCATIONS OF THE SEVENTEENTH CENTURY.

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COPY OF A MS. PRESENTED AT THE LAST MEETING OF THE SOCIETY BY MR. THOMAS SHELLY, T.C., CALLAN.

The MS., of which the following is a copy, was found among the papers of a lately-deceased Tipperary antiquarian. In a note at the

MODESHALL PARISH.

Proprietors.		Denomination.	
Pierse Butler & James Tobin Ir. pa.*		Modeshill & Grage	...
7 Parcels of Glebe	...	In the same	...
Lord Viscount Ikerin	...	Affolly 2 surrounds	...
James & Edmund Tobian		Jamestowne	...
Pierse Butler of Callan	...	Ballyvonine	...

ISTERKEARY PARISH, *ALIAS* ISERTKIRAN.

Thomas Tobian, Ir. Pa.	...	Cappanarran	...
James Tobian, Ir. Pa.	...	Ballyvadlea	...
The same.	...	Ballyneclohy & Clashakenny	...
Glebe	...	In the same	...
The same	...	Befferstowne	...

KILMANEENANE PARISH, *ALIAS* KILVEMNON.

Thomas Tobian, Ir. Pa.	...	Killaghy	...
		Under timber trees	...
James Tobian.	...	Clonagose	...
Thomas Tobian, Ir. Pa.	...	Westpolcapple	...
Richard Butler	...	Eastpolcapple	...
James Tobin, Ir. P.	...	Ballylonegan	...
The same	...	Cappoge	...
The same	...	Kilmomenamm & Monnadubbard	
Glebe	...	In the same	...
James Tobin, Ir. Pa.	...	Keilatlea	...
Thomas Tobin, of Killnearunagh		Ballywalter & Clonlahy	...
Thomas Tobin, Ir. Pa.	...	Ballycullen & Gurteene	...
James Tobin, Ir. Pa.	...	Ballydavid	...
The same	...	Ballylonelane	...

* Ir. Pa., *i.e.* Irish Papist, so those Catholic Proprietors were designated who took an active part in the war against the Cromwellians.

end it is said to have been "carefully copied, Dec. 27th, 1864, by J. O'Carroll," from some very old, perhaps the original record. It relates to the time of Cromwell. The "Proprietors" were the old Catholic owners, the "Debenturers" were the Cromwellians, who succeeded them. All the localities mentioned in this document are in the neighbourhood of Mullinahone, Co. Tipperary:

Acres.			Debenturers.†
989 0 0	960 0 0	...	Earl of Anglesey
23 0 0	41 0 0	...	Pierce Butler, in fee.
194 0 0		...	Humphry Minchin, in fee. Lord Visct. Ikerin, a nominee. Viscountess Ikerin, in joynture.
151 0 0		...	John Lord Kingston.
261 0 0		...	Pierce Butler, in fee.
219 0 0		...	Lt. Thomas Cleere.
145 0 0		...	Eliagh Greene.
122 0 0		...	Eliagh Greene.
4 0 0		...	John Tobian, a nominee.
202 0 0		...	Lt. Thomas Cleere, in fee.
406 0 0	630 0 0	...	John Tobian, a nominee.
224 0 0		...	Eliagh Greene, in fee.
366 0 0		...	John Tobin, a nominee.
		...	Mathew Penefather.
348 0 0	52 0 6	...	John Wood.
	19 1 4	...	Sam Flinton.
	276 0 0	...	Mathew Pennefather, in fee.
383 0 0		...	Duke of Ormond.
256 0 0	122 0 0	...	Mathew Pennefather.
	256 0 0	...	John Tobian, a nominee.
138 0 0		...	John Tobin, a nominee.
407 0 0	407 0 0	...	John Tobin, a nominee.
	407 0 0	...	Ellene Butler, joynture.
	103 0 0	...	Eliah Greene, in fee.
6 0 0		...	
636 0 0		...	Earl of Anglesey.
656 0 0	040 0 0	...	John Wood.
	587 0 0	...	Drewry Wray.
	029 0 0	...	Earl of Anglesey.
565 0 0	049 3 31	...	John Wood.
	028 2 15	...	Idem.
	486 2 14	...	Humpry Wray.
273 0 0		...	Andrew Lynn.
191 0 0		...	Idem.

† Debenturers were those who either fought or lent money to carry on the war against the Irish, and, in return for their services obtained the number of acres attached to their names. The Irish often purchased them from the English adventurers.

Proprietors.	Denomination.
Edmund Comerford	... Ballydingine ...

GRANGE MOCLER PARISH.

James Tobin, Ir. Pa.	... Ballyhoge-Balleehoge ...
The same	... Glaneskagh ...
The Lord Esmond's Heir	... Grange Mocler, with part of Clonmore & Ballyhohill, members of thereof ...
James Tobin, Ir. Pa.	... Monga ...
The same	... Corsillagh ...
‡The same	... ‡Coolierkan ..
The same	... Castle-John ...
The same	... Ballyvirry ...
The same	... Templemichael ...
The same	... Blonescene ...
James Tobin, of Garrygiboon	... Clonmore ...
James Tobin, of Garranegibbon	... Garrygibbon ...
James Tobin, of Killahy	... Garry-morres ...

PART OF NEWTOWN LENANE PARISH.

James Tobin, Ir. Pa.	... Atty-James ...
The same	... Old Castle ...
The same	... Tyroe or Fyroe ...
The same	... Clashnemutt ...
The same	... Cunnehine ...
Jeffery Fanning	... { Gurranekele 1 colpe Gurraneme. veile }
Jeffery Fanning	... Ballyboy ¼th of a colpe
— —	... Garryvohense ...

PART OF CLONINE PARISH, SLEVARDAGH BARONY.

James Tobian, Ir. Pa.	... Kilberry ...
Glebe in the same	... In the same ...
Thomas Tobian	... Cappaghmore ...
James Tobian, Ir. Pa.	... Kilnagranagh ...

Acres.		Debenturers.
224 0 0	90 3 10	Thomas Fluiton.
	39 1 24	Andrew Lynn.
	93 0 36	Lt. Thomas Cleere.
47 0 0		Andrew Lynn
322 0 0		Earl of Anglesey
786 0 0		Lawrence Edmond, left to Law
		William Hasley & Ux. ⅔rds. of the Premises.
299 0 0	383 0 0	Andrew Lynn 16a. plus.
246 0 0		Andrew Lynn
498 0 0		Captain Thomas Shepherd
248 0 0		Idem.
177 0 0	067 2 0	Robert Jeffery
	110 0 0	Captain Thomas Shepherd.
95 0 0		Andrew Lynn.
128 0 0		Idem.
27 0 0		Andrew Lynn
670 0 0		Idem
137 0 0		Robert Jefferyes.
140 0 0	76 1 13	Jo. Wood in Atty-James & old Castletown.
	63 2 27	Henry Morres.
144 0 0	76 1 13	John Wood.
	63 2 27	Henry Morres.
51 0 0		John Wood.
201 0 0	168 2 13	John Wood.
	32 1 27	Captain Thomas Shepherd.
391 0 0	198 2 13	John Wood.
	192 1 27	Robert Jefferies.
100 0 0		— — — —
40 0 0		Jeffery Fanning
50 0 0		— — — —
170 0 0		John Lord Kingston.
		Ellen Butler, in fee.
1 0 0		
290 0 0		St. George Hamilton, in fee.
592 0 0	9 0 0	Drury Wray.
	503 0 0	Eliagh Greene.

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